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OUR CLERGY AND THE READING CIRCLE MOVEMENT.

THE Catholic Summer School at Cliff Haven, New York State, closed a nine weeks' session the first week of last month. This was the thirteenth and most successful meeting of the assembly. Year after year the Summer School shows a steady growth in numbers and influence. As an intellectual, social, and religious force in our Catholic life it has already far surpassed the expectations of its projectors. From the beginning the idea was most warmly received by the laity and clergy. The blessings of the Hierarchy and of our Holy Father, the Pope, have been bestowed upon it so that it has now become an object of abiding interest to the Catholics of the United States. The Summer School has come to stay and work out its mission of good for all that is highest and best, most intellectual and refining in our American Catholic life.

The Institution is too young to be understood by all; it is too great a departure from old lines not to be still regarded with some suspicion, and not to meet with some criticism. Let me briefly define its scope and character. It is not a school in the strict sense; it is rather an assembly of cultivated people who meet to talk, chat, and listen to the discussion of eminent scholars of things of the mind. Nor is it a Sunday-school gathering, though there is a calm, beautiful, devotional atmosphere in the place; it is not a school of special studies in which within a limited time and by concentrated efforts, proficiency may be made in any one branch; it does not pretend to give a complete course and issue a diploma. Later on it may grow to any or all of these, but at present it is none of them.

The main purpose of the Catholic Summer School is this: to give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in art; in political science; upon the economic problems that are agitating the world; upon the relations between science and religion; to state in the clearest possible terms the principle underlying truth in each and all of these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our creed and our Church to their last lurking-place.

Our reading Catholics in the busy round of their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not infrequently erroneously expressed; men and events, theories and schemes, and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning, and unconsciously they accept as truth conclusions that are only distortions of truth. It is among the chief purposes of the Summer School to supply antidotes for this poison. And therefore the ablest and best equipped among our Catholic leaders of thought, whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have been eminent. They state in single lectures, or in courses of lectures, such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the mission of the Catholic Summer School.

A distinguished foreign visitor directing a friend about to visit the United States said to him: "Go to Washington, the finest capital in the world; then to Niagara and see the grandest thing in nature; then, if you want to see one of the most interesting things in the United States, come down the St. Lawrence to Montreal and an hour's ride will bring you to the Catholic Summer School, delightfully situated on Lake Champlain. It is a delightful spot; charming, intellectual people are there in hundreds dur-

ing the months of July and August; it is one of the most interesting places in the States; don't fail to see it." And he did not.

A friend of mine, one of those "charming girls" who had made just one visit to Cliff Haven, last season, as the annual rush of the fashionable set crowded the decks of the steamers to Europe, had this tempting offer from her good father: "Well, dear, which shall it be; a four months' trip to Europe or a six weeks' visit to the Catholic Summer School?" And this Catholic girl, knowing and appreciating the good things in store for her, did not hesitate a moment,—"The Catholic Summer School every time," she declared.

Now, this splendid institution with its vast possibilities for good is the outgrowth of the Catholic Reading Circle Movement. Within the present generation there has been no movement that aims at doing so much for the intellectual and social advancement of our young people as the Reading Circle Movement. For its purpose is to awaken an interest in the rich heritage that is ours in the world of letters, philosophy, and art; to create a love of good reading among our people, to encourage the diffusion of sound literature; it aims especially to give those who desire to pursue their studies, after leaving school, an opportunity to follow prescribed courses of approved reading; to enable others, who have made considerable progress in education, to review their past studies, and particularly to encourage individual home reading and study in systematic and Catholic lines. It is especially designed to meet the requirements of those who have had limited educational advantages and who are desirous of self-improvement. It aims to unite earnest young Catholic men and women of the land who are ambitious to devote some spare moments of daily life to the pursuit of knowledge and the cultivation of the intellect.

It will be seen at once that such a movement is of the highest importance and must appeal strongly to the Catholic clergy of the country. With the view of directing the attention of the clergy to and of eliciting their interest in the work of Catholic Reading Circles this paper is presented to the readers of the REVIEW. It is obvious, without stating it, that the movement cannot succeed without the earnest and continued support of the

clergy. And here comes a difficulty at the start: there are so many associations at work among the Catholic body to-day in the United States, so many "movements," that the most zealous, best-disposed priest finds himself at a loss to choose that which he thinks is likely to do the most good. Many of us are inclined to study only the movements we are interested in—even these, perhaps, not deeply enough—and to pass the rest. However this may be, there are weighty reasons that must appeal to every priest, but especially to every pastor of souls, urging him to take part in the Reading Circle Movement. Let me indicate just a few: This is "the reading generation;" never before was reading so widely and generally practised among all classes of people. To-day nearly every inhabited community, from the scattered village to the most populous city, possesses its free library; circulating libraries bring books to our very doors, while our book shops are filled with an ever-increasing number of newspapers and magazines which may be purchased for a trivial sum of money. These are advantages which our ancestors did not possess. But with all these advantages does our reading, taken generally, measure up to the standard of the past generation? Regretfully be it said, we do not believe that it does.

The production of books seems to have become a financial industry. Of their making there is no end. The reading of popular novels has become a public passion and craze. These books, fresh from the press, and filled with false types, false ideals of manliness and womanliness, are read with avidity by an ever-increasing number of readers. Now the problem for the Catholic pastor is this: How to save the lambs of the flock—the young people—from this flood of penurious literature?

"A bad book," wrote Cardinal Manning, "is falsehood and sin in a permanent and impersonal form; all the more dangerous because disguised, and tenacious in its action upon the soul. I do not know which is the more dangerous, the books which are written professedly against Christ, His Divinity, His Church, or the furtive, and stealthy, and serpentine literature which is penetrated through and through with unbelief and passion, false principles, immoral whispers, and inflaming imaginations!" And we have a flood of such literature to-day, desolating and laying waste

the minds of youth, corrupting their hearts and morals. Is it not our duty as pastors of souls to save our young people from this obvious danger? And what better means is at hand than a Catholic Reading Circle?

Again: the popularizing of education has enormously increased the number of those who read, but who necessarily read without discrimination, taste, or reflection. The rage for swiftness that is so characteristic of this restless age has been extended to fashions of reading. By some sort of a vicious perversion, that he who runs may read seems to have been transposed to "he who reads must run." In other words, there is too often an assumption that the intellectual distinction of an individual is to be estimated by the rapidity with which he is able to hurry through the volumes he handles. Intellectual assimilation takes time. The mind is not to be enriched as a coal barge is loaded. Whatever is precious is taken carefully on board and carefully placed. Whatever is delicate and fine must be received delicately, and its place in the mind thoughtfully assigned.

One effect of the modern habit of swift and careless reading is seen in the impatience with which anything is regarded which is not to be taken in at a glance. The modern reader is apt to insist that a book shall be like a theatre-poster. He must be able to take it all in with a look as he goes past on an automobile, and if he cannot he declares that it is obscure. Some one has said, with bitter wisdom: "As print grows cheaper, thinkers grow scarce." The enormous increase of books has bred a race of readers who seem to feel that the object of reading is not to read but to have read; not to enjoy and assimilate, but to have turned over the greatest possible number of authors. This idea is as if one selected as the highest social ideal the afternoon tea, where the visitor is presented to numberless strangers, and has an opportunity of conversing rationally with nobody. Now the Reading Circle aims at correcting this bad habit of desultory reading and sets one reading aright and with mental profit.

True, there are in the lives of all some hours that need to be beguiled; times when we are unequal to the fatigue or the worry of serious thought, or when some present reality is too painful to be faced. In these seasons we desire to be delivered from self,

and the self-forgetfulness and entertainment that we find in books are of unspeakable relief and value. This is of course a truism; but it was never before so insistently true as it is to-day. Life has become so busy; it is in a key so high; the tension is so great, so nervously exhaustive, that the need of amusement, of recreation which shall be a relief from the nervous and mental strain, has become most pressing. The advance of science and civilization has involved mankind in a turmoil of multitudinous and absorbing interests from the pressure of which there seems to us no escape except in self-oblivion; and the one obvious use of reading is to minister to this end. This is quite legitimate; yet herein also lies a danger not to be passed over lightly. There is steadily increasing the tendency to read as if reading had no other function than to amuse. There is too much reading which is like opium-eating or dram-drinking. It is one thing to amuse one's self to live, and quite another to live to amuse one's self. It is universally conceded, that the intellect is higher than the body; and I cannot see why it does not follow that intellectual debauchery is more vicious than physical. Certainly it is difficult to see why the man who neglects his intellect while caring scrupulously for his body is on a higher moral plane than the man who, though he neglect or drug his body, does cultivate his mind.

In an entirely legitimate fashion, however, books may be read simply for amusement; and greatly is he to be pitied who is not able to lose himself in the enchantments of books. Everybody knows the remark attributed to Talleyrand, who is said to have answered a man who boasted that he had never learned whist: "What a miserable old age you are preparing for yourself!" A hundredfold is it true that he who does not early cultivate the habit of reading is neglecting to prepare a resource for the days when he shall be past active life. While one is in the strength of youth or manhood it is possible to fill the mind with interests of activity. As long as one is engaged in affairs directly, the need of the solace of books is less evident and less pressing. It is difficult to think without profound pity of the aged man or woman shut off from all important participation in the work or the pleasure of the world, if the vicarious enjoyment of human interests through literature be also lacking. It is amazing how little

this fact is realized or insisted upon. There is no lack of advice to the young to provide for the material comfort of their age, but it is to be doubted whether the counsel to prepare for their intellectual comfort is not the more important. Reading is the garden of joy to youth, but for age it is a house of refuge.

Now, the leaders of the Reading Circle Movement fully understand all this; they hope to create that "garden of joy to our youth" and to prepare a "house of refuge" for their old age. They give direction, encouragement, and inspiration to the various Circles; they suggest plans and methods of work, programmes for the meetings are laid down; topics for discussion indicated. The season's work is outlined in advance by a competent board, known as the Reading Circle Union. Different courses of study are prepared to meet the varying tastes and requirements of the membership; a place is given to music and social converse; in fact, nothing is overlooked to make the meetings, which are generally held weekly, bright, interesting, and profitable.

But above and beyond all other considerations it is of the highest value to cultivate among our young men and women a taste for sound, healthful literature so that they will eschew the trashy novel and the sensational newspaper of to-day. Any sacrifice of time and energy given to this work by an earnest, zealous priest will not weigh with him when the intellectual and spiritual benefits to our Catholic youth are considered.

When the Reading Circle Movement began about twenty years ago it was readily taken up all over the country. From 1885 to 1900, there was a wonderful development; in every part of the land, east and west, north and south, Reading Circles were established. Boston, New York, Philadelphia, Pittsburg, Chicago, St. Paul, New Orleans, San Francisco had scores of Reading Circles. Out on the lonely farm in the West a mother and her two daughters had a home Reading Circle in Wisconsin; every convent in Iowa and darkest Missouri had its Circle. Even Kansas is said to have caught the impulse. Interest was everywhere awakened. Our Catholic young people came to know the rich treasures that were theirs by right of inheritance. Many heard for the first time of a Brownson, a Newman, a Faber, a Lingard, a St. Thomas, a Bishop England, a Father Hecker, an

Azarias, and scores of other well known names in the literary world. The story of the Church and its desperate struggle with Paganism was heard for the first time by many; the history of the fierce persecutions by the Roman Emperors; its life in the Catacombs and the final triumph of Christianity—all were recounted. Also was told and studied the history of the Middle Ages—the contest between light and darkness when the rude hordes overran Europe on the Fall of the Roman Empire; the glorious history of its schools and universities stirred the pride and ambition of many. The story of the Conversion of Ireland, England, and Germany; the building of the great Gothic cathedrals of Europe; the fostering and development of Christian Art; Raphael, Michael Angelo, Leonardo da Vinci became familiar names; the founders of the religious orders; the leaders of the Crusaders, the great Catholic discoverers and explorers; the Pope who resisted the tyranny of Emperors; the Catholic barons who wrested from a powerful monarch Magna Charta—these and countless other topics became constant subjects of discussion and study. There was a joy, a pride that came with this growing knowledge. Our young people were not only enlightened in mind but were strengthened in their faith, as they came to read the story of the glorious part the Church has played in the history of civilization.

It was of this period in the history of the Reading Circle Movement that the brilliant author of *My New Curate* wrote:

"I can testify that in America the Church, having accomplished its material work in church and school building, is turning its attention to the more intellectual demands of the age. The great cities have their Catholic Reading Circles, little coteries where books are discussed, week by week, and nothing original or novel is permitted to escape unnoticed. At their Summer Schools lectures are daily delivered by priests and laymen, eminent in some department or other of science or literature. Priests, far away in the Western States, on the very outskirts of civilization, are accumulating vast libraries, and utilizing the solitary intervals between their arduous calls in studies that keep them fully in touch with modern civilization. There is, unquestionably, an educational revival. Men are getting tired of all this grubbing and delving for gold at such immense and costly sacri-

fices to body and soul. They are beginning to perceive that life is not worth living, if it has to be spent in a perpetual fever and fret after the imaginary happiness of wealth. And with this they are beginning to perceive that the best gifts of God lie beneath their hands. Here is the first and healthiest symptom of the general levelling up of the masses, not to the standard of wealth, but to the standard of cultivation and taste. The governments of the world, adapting themselves to the ever-increasing democratic spirit of the age, will have to provide museums, music, art-galleries, libraries, for the great toiling masses; capitalists will have to give their operatives time for mental rest and cultivation; nature must be allowed to claim back her sick children from slums and streets and factories; religious and intellectual socialism will kill political socialism; and literature and religion, hand in hand, will be the interpreters and pioneers of the new order of things."

That is how it appeared to the priest-philosopher across the ocean. And who will say that his views were not just—that the outlook was different from his seeing?

In truth, I know no more hopeful sign of the century whereon we have entered than the hope of an intellectual renascence of our people. Hitherto, and even still, we are fighting against ignorance, prejudice, and passion. In the coming days we shall have to appeal to wisdom, liberal and unprejudiced minds, and human beings who shall have learned to curb and restrain themselves. The Reading Circle will help to equip our people for the work before us. And if so, surely it is worth while to take it up.

Of the social advantages of the Reading Circle Movement I have not space to write. This much, however, may be said, that Reading Circles nourish a healthy Catholic social life; they infuse into their members a spirit of true Christian democracy, and Christian democracy means a levelling-up; they help to banish that silly and vulgar snobbery from which not even Catholic communities are always exempt, which measures the desirability of social intercourse not by virtue, intellect, and good breeding, but by the size and splendor of the house one lives in and the costliness of one's apparel. Furthermore, the bringing together of our Catholic young men and women in Reading Circles will prove, in some instances at least, a preventive to mixed marriages, because it will promote a sound, healthy Catholic social life. Surely a

work that is so well calculated to effect such splendid results must appeal very strongly to every Catholic man and woman in the land; especially should it appeal to the priesthood of America.

And now a word with regard to methods. Perhaps the readiest way to understand how the work is carried on is to furnish the following programme of an ordinary successful Reading Circle:

1. Some musical members to open and close the meeting.

2. Attention to the social side, which may be subserved by a recess of ten or fifteen minutes in the middle of the evening, or by an occasional reception to some visiting lecturer or Catholic man or woman of eminence.

3. Some lighter literary features of a miscellaneous character.

4. The solid study-work of the season, which demands a connected series of topics, or the use of some special book or books as a text.

Among the miscellaneous literary features which may be interspersed at an evening's programme we may list the following, from among which it will be easy to select two or three:

(1) Roll-call, with quotations from some classical author—poet, saint, statesman.

(2) A brief paper conveying information on some current topic.

(3) A recitation or oration.

(4) A book review, dealing with some current novel, with some well-known Catholic book, or some masterpiece of a great author.

(5) Five minutes' readings from the current magazines.

(6) A connected series of papers—one for each evening—covering the different phases of some topic, as, for instance, the war in the East; the religious situation in France; the school question in England, etc.

(7) The question-box. Answers to questions placed in the Circle's question-box at the previous meeting. (This work to be in charge of a committee.)

The plan of selecting two or three text-books for the season's study, has been followed with success by most of the Reading Circles.

In a future paper I may dwell more fully on the social benefits

of the Reading Circles, their organization and methods of work. Enough has been written, I trust, to enlist the coöperation of the clergy of the country in the movement.

What I would urge is this: that we, Catholic priests, take up this work of establishing and multiplying Reading Circles; let us aim at making our young men and women prize a little more the things of the mind; let us propagate Catholic truth and support Catholic literature; let us encourage our young writers; let us have in every community an intellectual centre such as a Reading Circle will be, whence will radiate among the people great and ennobling thoughts which will interest, console, and strengthen. For whoever has an abiding and ardent love for knowledge of goodness will, consciously or unconsciously, communicate something of the divine enthusiasm to others. Ten young men, it has been said, acting with a common and intelligent purpose and in earnest about it, can rock an empire. What, then, may not ten thousand Catholic Reading Circles throughout the different dioceses of the United States with a common intelligent purpose effect? Surely no one need have fears for the future of Truth and Justice, the well-being of Church and State, with such agencies at work. For the movement, as has been said, will prove a great means of salvation to our young people. It will help to solve many of the problems of the age—the industrial problem, the municipal problem. It will give us thinking men and women, wedded to principles rather than to expedients; it will give us a generation full of life and movement, that must set a proper value on things of the mind; a generation that must rise above the materialistic interests of the day, and help to save our civilization from the forces now active which, unless curbed, must eventually wreck it. It will be certain to restrain our restlessness and strenuousness; it must put us into a quieter mood and place us in a calmer atmosphere; it will help to give us scholars, and writers, and thinkers who would shed a new lustre on the coming age and add fresh glories to the bright record of Catholicism in history, science, philosophy, art and letters. If it does or can do all or any of these things, it must certainly appeal very forcibly to the interest, encouragement, and support of the priesthood of America.

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BANKRUPTCY AND CONSCIENCE.

CASUISTRY is a word with a rather bad connotation in the English language. Its secondary meaning, according to the *Century Dictionary*, is "over-subtle and dishonest reasoning." I am not concerned to deny that there may be good historical grounds for something of the evil reputation which the word possesses. It is apt to be associated in men's minds with the tortuous reasonings of the Scribes and Pharisees, with their exaggerations of lighter duties and their explaining away of the weightier matters of the law. Their desire to make the yoke of the moral law in certain places more easy for men's shoulders may also have had its parallel among some Catholic theologians; not every Catholic theologian catches or represents the mind of the Church.

Still, casuistry should not suffer for the sins and errors of some of those who have cultivated the science of conduct. Not all who profess themselves mathematicians or physicists write wisely about those branches of knowledge, and yet mathematics and physics are not held responsible for their vagaries. Neither should the great and useful science of casuistry suffer because some casuists have by their labors endangered the supremacy of the great moral law.

It is difficult to see how anyone who admits that there are moral laws or rules of conduct, can reasonably refuse to admit a science of casuistry. Anarchy and confusion would quickly prevail in a country where the interpretation of the laws was left to the judgment or caprice of private citizens. Well-trained and practised intellects are required if law is to be applied with justice, equity, and consistency to particular cases. And so, too, in morals, or the science of right and wrong, the ordinary Christian cannot be expected to apply correctly the rules of Christian conduct to all cases as they arise. He may be able to see, without much difficulty, what the noble, self-sacrificing line of conduct would prescribe in any given case; but that may not be what he is prepared to do. It would doubtless be best if we all on all occasions followed the counsels of perfection, but there is no obligation of so doing, and while human nature remains what it is, there is no

likelihood of the attempt being generally made. And so the question constantly arises in daily life—What am I bound to do under these circumstances? What must I do to avoid moral guilt?

Such questions are frequently of great difficulty and intricacy, as everyone will acknowledge. The judgment of the expert is not less required to solve them, than it is required to solve the nice points of the civil law. This, then, is what the Catholic moral theologian proposes to himself to do. He tries, by taking the Gospel and the Church as his guides, to draw the line between what is lawful and what is unlawful. He does not take upon himself the office of the preacher, and recommend all to follow the decisions he gives. This he no more thinks of doing than does the judge while sitting in his Court. It is not for him to raise as much as possible the standard of Christian conduct, or to make people better than he found them. He is content with the humbler task of laying down what is forbidden and what is not forbidden, and leaving to others the nobler office of tracing the deeds that are becoming to the generous and the self-sacrificing.

Much of the abuse which has been heaped on Catholic and especially on Jesuit casuistry originated from not considering this scope which moral theologians proposed to themselves, and the point of view from which they regarded questions of morality. Most of the great writers on moral theology have been men of saintly lives, who never dreamed of being content in their own conduct with attaining the standard of morality which they kept before their minds in their writings. There they laid down the principles of right and wrong, discussed real or imaginary cases with all conceivable manner of circumstances in order to illustrate those principles, but they never dreamed of limiting their personal aspirations to the mere avoidance of evil. They well knew that we must aim high to attain even a passable mediocrity in conduct, and in many cases they were men who were not content to aim high, they aspired to and attained a great measure of Christian perfection. As in their own lives, so in their training of others, they did not propose the moral standard of their works on casuistry as the ideal of the Christian life. It was the least that was required, it was the line below which no one who wished to save his soul might sink, though he might rise indefinitely above it, according to the gifts which he had received from God.

And let no one say that such work as the moral theologians of the Catholic Church have set themselves to do is useless or unnecessary. It has always had the encouragement of the Church, though some of the sectaries who broke from her at the time of the Reformation affected to despise and repudiate it. They professed to take as their guide the spirit of the Gospel as interpreted by the individual conscience, and they professed to look down upon the ecclesiastico-legal view of morality as one of the errors of Rome. However, the whirligig of time in this as in so many other departments seems to be proving that the action of the Catholic Church was and is right after all. Good and able men among the non-Catholic religious bodies are realizing the necessity of a sound casuistry as a guide of Christian conduct. Thus in the January number of the *Hibbert Journal*, in an interesting symposium on the "Alleged Indifference of Laymen to Religion," Sir Edward Russell, the well-known editor of the Liverpool *Daily Post*, writes:—

"Is there any obvious disconnection, more conspicuous among Christian than among members of other faiths, between their religion and their practically unavoidable daily lives? The reply is twofold: Firstly, this ought not to be. . . . But, on the other hand, secondly, an uncomfortable, illogical, unintelligent state of conscience is maintained by the growing up of, and acquiescence in, customs of business, practices of speculation, usages when in distant countries, and non-moral rules of peace and war and acquisition—to instance a few examples. Efforts should be made by Christian authorities to formulate and apply ethical Christian dicta in such matters. This would need to be done with great care, and with specially cultivated sound casuistry. But it ought to be done, because 'whatsoever is not of faith is sin,' and laymen know they cannot serve two masters." (P. 246.)

This is well put, and justifies in a few words what Catholic moral theologians are constantly striving to perform according to the constantly changing wants of the Catholic clergy and people.

Very little experience within or outside the confessional soon convinces the Catholic priest of the practical necessity of a competent knowledge of casuistry. It is not sufficient for practical

purposes to know the general theory of Christian morals. The judgment must have been trained by exercise, so as to be able to apply with accuracy the general doctrines to particular questions as they arise.

Some years ago a friend I had known at college called on me. He held a responsible position in one of the great Manchester places of business. In course of conversation he asked me what I was doing. "Trying to teach the moral theology of the Catholic Church," I modestly answered. "Oh!" he replied, "I am often puzzled by questions which I suppose you have to treat of in your official capacity;" and straightway he proposed a few. The questions were practical cases of conscience arising out of modern business relations, and it may be of interest if I put down here the result of thought and reading bestowed on them and other similar questions. I will deal in this paper with some difficulties arising out of the law of bankruptcy.

I.—Making Bankruptcy Pay.

John was a younger member of a family that had always tried to cut a figure in the world. The members of the family had been accustomed to live up to the very limit of their means, and John, who was a dashing and handsome young man, after marrying a wife of similar disposition to his own, set up an establishment for himself. John and his wife soon found that it was impossible to make ends meet with their limited resources, and in the space of a very few years they had been adjudicated bankrupt no less than three times. The worthy couple did not trouble themselves much about the matter; the only inconvenience to their mind lay in the fact that they found it more and more difficult to obtain credit. Even this difficulty, however, was to a considerable extent overcome by judicious changes of residence; they found that people who knew them only imperfectly were very confiding in the matter of loans to such an engaging and well-connected couple, and so they had a tolerably merry time of it; in short, they made bankruptcy pay.

It is obvious that John and his wife had been living largely at the expense of their too confiding creditors; they had been

doing wrong in contracting debts which experience taught them there was little probability of their being able to pay, and if they want to lead honest lives they must lower their style of living and try to balance expenditure with income.

A difficulty may arise about the time of declaring one's self unable to pay one's debts. It is sometimes possible by borrowing again and by other means to avert threatened bankruptcy for a time at least. Is it lawful to have recourse to such means?

The answer to be given to this question will depend upon circumstances. If there is any reasonable probability of being able to meet the new obligation at the proper time, there need be no scruple about contracting it, and saving one's self from bankruptcy. If, however, there is no reasonable probability of being able to do this, it becomes a fraudulent contract,—the debtor undertakes to do what he knows he will not be able to fulfil, and so he sins against justice. As to what constitutes a reasonable probability is a question which depends upon the circumstances, and it must be settled by the debtor himself, after taking the advice of his friends, if he cannot make up his own conscience on the point.

II.—A Perjured Bankrupt.

Thomas was a man of about sixty years of age, and for some time he had not been able to give that attention to his business which was required if he was to succeed. In spite of all his efforts he sank deeper into debt, failed to meet his obligations as they became due, and was adjudicated a bankrupt. He was afraid that he would be left destitute, so he kept back $500 for his private use, but surrendered all his other property to his creditors. He swore that he had made a full and true statement of his affairs, though he made no mention of the $500.

Thomas did wrong in keeping back and rendering no account of the $500, and he committed perjury by swearing that he had given a true account of his affairs. The law makes provision for the necessary support of the bankrupt, and so there was no solid ground for Thomas' fear that he would be left destitute, and consequently no good ground for failing to account for the $500.

However, if the law made no provision for the necessary and

immediate wants of the bankrupt, and if he had no prospect of being able to earn enough for his decent support and that of such as were dependent on him, so that the only prospect before him was to starve or to go to the workhouse, natural equity would then redress the too great rigor of the law, and permit the bankrupt to keep what was necessary for decent support. An unfortunate debtor cannot be justly compelled to reduce himself to destitution in order to satisfy the claims of his creditors, and the laws of modern civilized nations do not attempt to impose such an obligation.

The laws of bankruptcy in modern English-speaking countries are just and humane, and they confer a great benefit on the bankrupt by juridically relieving him of an insupportable burden of debt. They are, it is true, in some instances exacting with regard to the conditions on which the benefit is granted, but that is no more than the public good requires; grave abuses, as we know from the history of legislation in this matter, would inevitably result from a lax law of bankruptcy. It is only right then that stringent conditions should accompany the granting of relief to the bankrupt; the State has a right to impose them, and the subject is bound in conscience to observe them, especially if he is required to affirm on oath that he has done so. The confessor then should urge a penitent, who has had the misfortune to be brought into the Bankruptcy Court, to act in a straightforward way according to the laws of his country, and then he may with a safe conscience take advantage of what the law allows to the unfortunate bankrupt.

III.—A Fraudulent Preference.

George had invested large sums of money in house property. He had borrowed a considerable portion of the purchase money under a well-grounded belief that the property would rise in value and enable him to reap a profit from his bargain. What was his dismay when, instead of rising, it steadily fell; he could not realize any portion of it, and he saw no prospect of being able to pay his debts as they became due. In his straits he went to his brother, who was one of his principal creditors and asked his advice. His brother advised him to make a declaration of ina-

bility to meet his obligations, and that as soon as possible. George promised to do so, volunteering to pay his brother in full beforehand, so that so much money at any rate should remain in the family, as he said. The brother agreed and took full payment for what was owing to him, although the other creditors had to be satisfied with fifty cents in the dollar.

George committed an act of injustice by paying his brother's debt in full, while he knew that his other creditors would have to be satisfied with less than what was due to them. He knew that his property was not sufficient to pay all his creditors in full; they had equal right to receive their due proportion of payment; he defrauded his other creditors of their due proportion when he gave more than his share to his brother, so as to keep the money in the family. Such transactions are against natural justice, they tend to defeat the chief end of bankruptcy laws, which is to secure an equitable distribution of the property of the debtor among his creditors, and they are rightly forbidden by positive law. In England as well as in the United States such preferences are declared null and void, or at least voidable, if made within the period fixed by the law of the country. In the United States the period fixed is four months previous to the filing of the petition, in England three months. If it were discovered that such a fraudulent preference had been given to one of the creditors, the official receiver or the trustee in bankruptcy could claim the money and add it to the assets to be distributed among the creditors according to law.

A doubt might arise as to whether a bankrupt would be justified in conscience in paying a creditor in full on account of his poverty or for some such extrinsic reason. Some theologians hold that, apart from any bankruptcy law, a debtor who could not pay all his debts might for such a reason prefer one creditor to another. However, it would seem to be unlawful to do this when one contemplates bankruptcy. The law allows of no such distinction, and if the bankrupt is to take advantage of the law for his relief, it is imperative, even from the point of view of conscience, that he should conform to the requirements and conditions which the law lays down. The law is his title to relief, and the law grants relief on certain conditions; those conditions then must be loyally observed by the debtor.

There is another question of some nicety connected with fraudulent preferences. The bankrupt does wrong in giving such a preference, as we have seen. Is a creditor who receives a fraudulent preference justified in keeping the money, or is he bound to make restitution?

There is some slight difference between the law of the United States and that of England with regard to fraudulent preferences, but we may here abstract from them, and consider the question from the purely moral point of view.

Such a creditor will of course be bound to make restitution, if the matter comes to the knowledge of the Court, and he is ordered to do so. Whether he is bound in conscience independently of such an order to make restitution is not free from doubt. He has after all only received what he had a right to, according to the terms of his contract with the debtor. The debtor did an injustice to his other creditors in paying this one in full; but the preferred creditor has no contract with the other creditors of the debtor; he is not bound like the debtor to safeguard their rights and satisfy their claims as far as possible; if he has no such obligation, and only receives what is due to him from his own contract, he does not seem to violate justice by taking payment of his debt in full, and so he is not bound to make restitution. I am confirmed in this opinion by what Mr. Brandenburg writes in his authoritative work on Bankruptcy:—"There is involved," he says, "no element of moral or actual fraud. It is simply a constructive fraud established by law upon the existence of certain facts and prohibited by it. There is nothing dishonest or illegal in a creditor obtaining payment of a debt due him from a failing debtor; nor in his attempting by proper and ordinary effort to secure an honest debt, though such act may afterwards become a constructive fraud by reason of the filing of a petition and adjudication in bankruptcy."[1]

And again: "While such a transfer is fraudulent and voidable, it is not so because morally wrong, but because the act says it is." (P. 604.)

Against this view it may be urged with some plausibility that as the property of the bankrupt was not sufficient to pay all his

[1] E. C. Brandenburg, *The Law of Bankruptcy*, 3d ed., p. 599. 1903.

creditors in full, no single creditor had a right to receive more than his just share, so that the preferred creditor sinned against justice by taking more than his share. To this, however, it may be answered that the argument holds when the property has been divided into portions, and assigned to satisfy the claims of the several creditors; but that it does not hold while the property is still undivided. When it is divided, each creditor has a right to his share, and injustice would be committed if he did not obtain his fair share; but while it remains, so to say, in bulk, all that can be said is that each creditor has a somewhat undetermined claim against the whole of the property. When therefore one creditor has received payment in full, it is not clear that he is bound in conscience, before any decision of the Court, to surrender a part for the benefit of the other creditors.

IV.—The Discharged Bankrupt.

Another question of importance is whether a bankrupt who has obtained his discharge after paying his debts in part only, is bound in conscience to pay in full if he subsequently becomes able to do so.

The question does not arise when the creditors in consideration of the part payment which they have received expressly release the debtor from all further obligations, as, of course, they are competent to do. It is clear, too, that the natural obligation to pay one's debts in full remains in spite of bankruptcy, unless it is extinguished by competent authority. Moreover, the obligation will certainly remain, if the law of the country expressly so decides, as did the Roman Law, which the scholastic theologians generally had in view when they discussed this question. Most modern European codes contain similar provisions. However, it seems equally certain that the law of the country can extinguish the obligation of making further payments, if it pleases to do so in favor of an honest bankrupt. We say "in favor of an honest bankrupt," because the law does not intend to favor a dishonest bankrupt, nor has it the power to free such a one from his obligations. For the law cannot favor and promote injustice, as would be the case if it released a dishonest debtor from the obligation of paying his debts. The law can, however, for the public

good release the honest bankrupt; for with just cause it can transfer property from one to another owner. This it certainly does by the law of prescription, and in other cases. In a commercial community there will not be wanting good reasons for such an exercise of power, for a load of debt pressing on the shoulders of the poor debtor kills enterprise, and injuriously affects trade. The common understanding with which debts are contracted will gradually accommodate itself to such a law, and thus by virtue of the implicit consent of the creditor, the legal discharge of the bankrupt debtor will be absolute and final, if the law so make it.

The whole question then is reduced to one of fact,—What is the law of the country on the point, and what is its effect? With regard to the United States theologians have commonly held that a discharge in bankruptcy does not free the debtor in conscience from liability to pay his debts in full, if he subsequently become able to do so. However, several theologians of note thought the contrary a probable opinion.[2] Great weight should obviously be given in such a matter to the opinion of lawyers of repute; they are most likely to know the effect of a law. Mr. Brandenburg, in the work quoted above, expressly lays it down that the United States Bankruptcy Law does not free the conscience. "Since the discharge," he writes, "is personal to the bankrupt he may waive it and, since it does not destroy the debt but merely releases him from liability—that is, removes the legal obligation to pay the debt, leaving the moral obligation unaffected—such moral obligation is a sufficient consideration to support a new promise," etc. (P. 257.)

In England on the contrary both theologians and lawyers commonly hold that the law of the land frees the debtor in conscience, if the discharge be absolute and unconditional.[3] Otherwise, of course, the obligation will remain.

The same solutions would seem to hold, when after having made a composition with one's creditors, the same question arises with regard to future acquired property. The law of the United States as well as that of England regulates such compositions, and decides that when confirmed they shall have the effect of a

[2] Marc, n. 1022; Kenrick, II, n. 207.

[3] Crolly, III, n. 1232; Stephen, II, p. 183.

discharge. So that in the United States one who cannot pay his creditors in full, must make up the deficiency afterwards if he can, whether he makes a composition with his creditors or goes into the Bankruptcy Court; in England, if he has acted honestly and obtained an absolute and unconditional discharge, there will be no obligation to make good any deficiency, though the conduct of a bankrupt who should volunteer to do so would be highly approved by his creditors.

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ASSIGNMENT IN BANKRUPTCY CASES.

De Cessione Bonorum.

CONFERRI possunt de cessione bonorum inter alios: *Lugo, De justititia et jure*, d. 20, s. 6; *S. Alphons.* 1. 3, n. 699; *Marc, Institut. Alphons.*, n. 1021 sqq.; *Aertnys, Theol. mor.* 1. 3, n, 363 sqq.; *Sabetti, Comp.* n. 463; *Crolly, De just. et jure*, tom. 3, n. 1232, etc.

I. CASUS.

Gaudentius negotiator, audax in negotiis suscipiendis, multas congessit divitias; nunc vero implicatur aliquo negotio, ex quo sibi impendet damnum 500,000 doll. Ex lucro antea facto coëmit praedia et villas et agros valoris circiter vicies centena millium doll. Quae ut salvet, tempore opportuno, transfert in uxorem. Post annum nondum elapsum cogitur cedere bona sua creditoribus, quae 400,000 doll. haerent infra debita adhuc solvenda.

Quaeritur:—1°. Num Gaudentius tuta conscientia ita agere potuerit.

2°. Quid dicendum, si ante suscepta negotia, quae vix non semper cum spe lucri etiam periculum damni secum ferunt, maximam bonorum partem vel lucra annua in uxorem transtulerit, sibi retenta sola sorte, qua negotiari pergit.

3°. Debeatne uxor ex bonis acceptis restituere seu integra debita solvere.

Ad 1^m. Rp. 1. Attendendum est imprimis principium ab

omnibus statutum, non licere contrahere debita cum proximo periculo non habendi, unde solvantur, neque licere res alienas gravi vel proximo periculo capiendi detrimenti exponere, ita enim agere, ab omnibus pro injustitia habetur. Haec tractantur late apud *Lugo, De justit. et jur.*, disp. 20, sect 6.

Rp. 2. Similiter tenendum est, quod Lugo, l. c. n. 116, tradit: "Communis et verior sententia ponit obligationem restituendi in foro conscientiae, quoties qui rem accipit (vid. a debitore impotente ad solvendum) sive titulo lucrativo sive oneroso, conscius fuit impotentiae debitoris ad solvendum suis creditoribus, sive ad id inducat, sive non inducat sed solum acceptet rem gratis vel cum onere oblatam."

Quod magis explicatur ex iis, quae n. 113 dixerat, videlicet teneri eum, qui mala fide acceperit a debitore impotente, ad restitutionem creditoribus faciendam; quibus addit: "nam qui bona fide accipit ignorans damnum creditorum, non peccat contra justitiam, nec tenetur ad restitutionem, nisi rem alienam vel hypothecatam acceperit, vel si titulo lucrativo accepit, quo casu tenetur ad id, in quo factus est locupletior," videlicet quamdiu non praescripserit.

Rp. 3. Inde deduci debet, negotium aliquod suscipi non licere, si quando grave periculum est, ne damnum oriturum excedat facultates negotiatoris; neque tali periculo gravi objici posse pecunias mutuo acceptas, nisi forte consentientibus mutuatoribus. Communi tamen seu ordinario periculo quod cum negotiatione vel industria, quae spem lucri faciat, conjungi solet, etiam mutuatam pecuniam objicere licebit, idque eo magis, quo maiores usurae annuae solvuntur. Nam hoc ipsum aliquate sortis periculum cum facultate lucri faciendi ex pecuniis inseparabiliter conjungitur atque ita una ex potissimis rationibus est, cur ex pecuniis sine proprio labore annuum lucrum percipere liceat.

Rp. 4. Ex dictis patet, Gaudentium injuste egisse, cum periculum ex negotiatione oriendum advertens, debita quidem contraxerit, sed facultatem solvendi per donationem uxori factam sibi adimere conatus sit. Atque etiamsi secundum leges omnia rite peregerit, eo quod donatio illa uxori facta subsequentem bonorum cessionem et solvendi impotentiam declaratam per legale tempus praecesserit, nihilominus in conscientia reus est commissae injustitiae.

Ad 2^m. Rp. 1. In secundi quaesiti suppositione Gaudentius ex suis bonis nunquam amplius quid committit periculo damni nisi certam aliquam pecuniae summam, cum, quod lucro ultra acquirat, eo ipso acquiratur uxori. Quod per se injustitiae accusari nequit; alioquin quaslibet societates, quae vocantur societates "actionum" seu anonymae, injustitiae essentialiter reae essent.

Rp. 2. Attamen ut in tali agendi modo Gaudentius rite et juste procedat (1) hanc bonorum suorum dispositionem iis, quibuscum negotiatur et quorum interest, notam reddere debet (saltem per publicam inscriptionem in tabulis, quae inspici a singulis possint); (2) Gaudentio non licet negotiationes adeo periculosas inire, quae grave inducant periculum se reddendi impotentem; nam eo ipso injuste agit contra eos, erga quos contrahit debita, quae solvere verisimiliter non possit.

Rp. 3. Quando negotiator ab initio haec agat, ut bonorum maximam partem in uxorem transferat, quo securius negotiari possit: timendum est, ne audacior pericula etiam gravia damni spernat, si simul adsit spes aliqua, etsi minor, magni lucri, atque ita peccet contra eos, erga quos debita verisimiliter non solubilia contrahat. Sed si revera a tali audacia cavet et solummodo pericula communia et ordinaria subit, non peccat, etsi ex mero infortunio interdum accidat, ut talis negotiator solvendo impar evadat.

Ad 3^m. Rp. In proposito casu translatio bonorum facta est, cum jam existeret periculum damni. Hinc et Gaudentius injustitiam commisit, et uxor in ea coöperata est. Quapropter indubie uxor tenetur in conscientia solvere debita mariti ex bonis ab eo acceptis, etsi lege regionis cogi non possit.

II. Casus.

Castor, in suis speculationibus infortunio tactus, solvendo impar declaratus, de novo incipit cum uxore sua aliquod negotium, quod satis prospere succedit. Castore brevi post defuncto, uxor negotium illud porro gerit, atque tum ex lucris negotii, tum ex aliis donis et redditibus bona multum auxit, ita ut jam sine ullo conditionis suae detrimento antiqua illa debita, quae maritus non soluta reliquit, exstinguere posset. Quaerit autem a confessario, num bona collecta in hunc finem expendere teneatur.

In quaestione proposita ut justum sit responsum, inquiri debet.

1° num maritus, si viveret, deberet debita illa etiam nunc solvere;

2° quaenam fuerit uxoris, nunc viduae, conditio et participatio in negotio mariti, quod primo detrimentum ceperat, dein lucrum amplum fecit.

Ad 1^m. Rp. 1. Si quis solvendo impar declaratur atque, cessione bonorum sive sponte sive judicialiter factae, cum creditoribus paciscatur de quota debitorum parte solvenda; haec pactio communiter non continet reliqui debiti condonationem, sed obligationis solvendi suspensionem seu dilationem, ita ut solvendi obligatio, quam primum commode fieri possit, reviviscat. Ita *S. Alphons.*, 1. 3, n. 699, ubi approbat et confirmat doctrinam *P. Busenbaum:* "Quodsi tamen postea redeat ad pinguiorem fortunam, tenetur adhuc restituere." *Marc, Instit. Alphons.*, n. 1022, haec habet: "Per cessionem bonorum . . . suspenditur quidem sed non tollitur restituendi obligatio: quia, nisi de opposito alicubi constet, nec lex (saltem in plerisque Europae statibus) nec creditores intendunt remittere debitori illam partem, quam nondum solvere potuit." *Aertnys*, lib. 3, n. 365, post quam retulerit sententiam negantem obligationem postea solvendi et sententiam affirmantem communiorem, concludit: "Usus hodie est inter negotiatores, saltem apud nationes mercatrices, ut post cessionem admissam importunatus debitor in posterum amplius non conveniatur; quod sane prodest bono communi commercii, quia cum precaria semper sit negotiatorum fortuna, par est pro quolibet spes lucri et periculum damni. Utrum autem ex usu isto inferri possit vera condonatio, decidere non audeo. Unde in praxi, donec de condonatione satis constet, debitorem solutioni obnoxium esse concludendum est."

Rp. 2. Interdum fieri potest, ut propter specialia adjuncta creditores satis clare manifestent voluntatem suam nunquam amplius quidquam a debitore repetendi. Quod si vel aperte seu explicite declaraverint, vel si prudenti judicio id ex modo agendi creditorum colligitur: debita habeto pro exstinctis.

Rp. 3. Immo fieri potest, ut in aliqua regione ea sit communis, etiam piorum, interpretatio cessionis bonorum, ut, qui eam fraudulenter non induxerit, per eam obtineat debitorum integram extinctionem. Quae interpretatio, scientibus omnibus, aliquod periculum imponit imprimis pecuniis mutuo datis: quod ex se non

est injustum, sed potius hodiernae quasi-fertilitatis conditioni pecuniarum consentaneum. Quare ubi de tali interpretatione usuali constiterit, existimo, eum, qui inculpabiliter rerum suarum ruinam passus sit, posse hac consuetudine sibi favorabili uti.

Utrum vero et ubinam de tali consuetudine in decoctione bonorum constet, dijudicare nequeo. *Crolly*, auctor Hibernus, in opere, quod inscribitur, "*Disputationes theologicae de justitia et jure*," tom 3, n. 1232, leges anglicas sic interpretatur, ut judicialis sententia, qua post cessionem bonorum debitor ab obligatione solvendi liberetur, "eum si bona fide conditiones legis impleverit, ab omni obligatione praeterita debita juste contracta solvendi liberare" censeatur, idque etiam in foro conscientiae. Nam post rationes allatas sic concludit: "Itaque sententiam, quam propugnamus, quod ad usum attinet, certam esse censemus, quia stante tali dubio nemo cogi debet, neque in conscientia obligari, ad restitutionem faciendam."

Rp. 4. Quapropter, si Castor in omnibus sincere et candide egit, nullaque fraus intercesserit, nec quidquam, quod leges non permittant, occultando retinuit: pro ipso Castore obligationem strictam postea solvendi, quando ad meliorem fortunam rediturus fuerit, facile in ejusmodi locis dixeris dubiam vel nullam. In America tamen non videtur consuetudo tantam indulgentiam cum cessione bonorum generatim conjungere. *Sabetti, Compend. theol. mor.*, n. 463, pro America scribit, primo voluntariam cessionem non excusare in perpetuum a restitutione facienda; dein neque cessionem judiciariam "quia illa cessio est merum beneficium, quod lex concedit debitori bonae fidei et infelici, ut bona cedens libertatem conservet et a coactione in foro externo immunis evadat. Etenim ex una parte futura illa immunitas, quae in perpetuum conceditur a lege (*for ever discharged from all debts and claims*) nequit attingere forum internum; et ex alia parte restrictio ad forum externum favet etiam creditoribus, quatenus infelix ille debitor ita poterit facilius divitias congerere. Quare ait Kent: *It was stated by the Chief Justice, in giving the opinion of the Supreme Court of the United States, in Sturgers* vs. *Crowinshield, 4 Wheaton, 122, that the insolvent laws of most of the States only discharge the person of the debtor, and leave his obligation to pay out of his future acquisitions in full force.*"

Ergo nisi ex actis creditorum appareat absoluta condonatio,

respici debet loci lex et consuetudo. Sed jam liceat ad secundam quaestionem transire.

Ad 2^m. Rp. 1. Si communis fuerit mariti et uxoris negotiatio, ita ut per modum societatis uterque negotii particeps esset: quod dictum est de Castore, etiam ad ejus uxorem applica; si vero ipsa suo nomine, dum Castor viveret, negotii socia non erat, circa debita a Castore contracta, non tenetur, nisi in quantum a marito bona residua post ejus mortem acceperit, immo ne ad id quidem summo jure tenetur, si ex usu regionis, ut dictum est, Castor per cessionem bonorum ab omni obligatione immunis evaserit.

Rp. 2. Si uxor ea vidua post maritum proprio nomine negotiata est vel alio modo bona acquisivit, ex iis non tenetur mariti debita solvere; idque ne tum quidem, si maritus in culpa fuisset, modo ipsa culpam non commiserit. Nam exsulante culpa, uxor non potest teneri nisi ex bonis acceptis; verum ut supponitur, ipsa nihil a marito accepit neque a mariti creditoribus ipsa acceperat.

Rp. 3. Si vero fraus intercessit, etsi coram lege civili fraus non possit probari vel pro fraude non habeatur, *v. g.*, si post cognitum labilem statum fortunae pars bonorum translata fuerit in uxorem atque ideo creditoribus subtracta; uxor etiam post mariti mortem tenetur de omnibus damnis, quae hac agendi ratione creditores passi sunt. Si igitur, fraude non existente, creditores integram solutionem accepissent sive statim sive postea cum maritus consuetis industria et labore verisimiliter ea lucraturus fuisset, quae ad integram solutionem suffecissent: uxor vidua omnia solvere debet eaque cum usuris, si creditores etiam hac in re damnum incurrerunt. Si vero Castoris conditio ea erat, ut, etiamsi fraudes non essent commissae, integram solutionem facere non potuisset, etiam ejus vidua postea non tenetur totum solvere, sed eam partem, in qua ad efficax damnum creditorum coöperta est.

Rp. 4. Ad honorem mariti plenius servandum convenire quidem potest, ut uxor, maxime si idem negotium sub eadem "Firma," ut dicunt, continuat, postea integre solvat; verum obligatione veri nominis non tenetur, nisi contractu se ad hoc obligaverit. Nam etsi forte post maritum defunctum ejus negotium cum omnibus bonis et debitis assumpsit: haec per se intelliguntur de negotio secundum praesentem suam conditionem, non secundum conditionem praeteritam.

AUG. LEHMKUHL, S.J.

Valkenburg in Hollandia.

THE RESTORATION OF OUR CHURCHES.

"ON coming to St. Margaret's he found the interior of what had been originally a fine Perpendicular church metamorphosed into a Georgian changeling of the ugliest and dreariest type. *Heavy galleries*, which my father was wont to compare to the receding forehead of a gorilla, ran around three sides of the building, the choir and organ being, as was usual in Georgian churches, in *the west gallery;* a sham *apse of lath and plaster*, painted blue with gilt stars, desecrated the chancel; the fine Perpendicular mouldings of the windows had been destroyed by Puritans or mere Philistines; the pulpit was one of the old 'two deckers'; and the walls were thickly plastered with ugly mural tablets setting forth the virtues of worthy citizens long since forgotten, while on the other hand certain beautiful and interesting Tudor monuments were plastered up and out of sight. The very spirit of Georgian apathy and Philistinism seemed to be brooding over this once beautiful church.

"This was a state of things which the Rector would not tolerate for a single day. With impetuous energy he set about the Herculean task of sweeping clean away at once the accumulated filth and the eighteenth-century erections which disgraced the fabric. *The wooden galleries together with the sham apse were ruthlessly demolished, the plaster scraped from the walls*, and the stones pointed. The ceiling was covered in with oak, an *oak screen* was erected, and the choir and the main body of the church filled with carved *oak pews*. A carved stone pulpit replaced the old 'two decker.' . . . The final structural improvement was the addition of the beautiful *west porch* in 1891.

"Soon *a large choir* was formed, homely in one sense, a truly parochial choir, composed of men who were never absent, and whose numbers were limited only by the *space in the chancel.* . . . The church was shut for about a year, while the restoration went on under Sir Gilbert Scott and a distinguished committee. . . . When the work was nearly completed, it was difficult to believe that it was the same building. A little girl, upon first seeing the effect exclaimed, 'Why, mother, this is heaven.'"

So much for the work of a mere Anglican, Dean Farrar, when made rector of St. Margaret's, beside Westminster Abbey.

Such a "Perpendicular" church in England dates from just before the Reformation; as does a "Decorated" church, from a century preceding; an "Early English" from another century back; and "Norman" in its day; and then "Saxon." Even of this last there are examples; of the others, hundreds, thousands, most of them beautiful, all interesting, sound in principles architectural and artistic,—and Catholic. There they stand in the England of St. Dunstan, St. Edward, William of Wykeham, and Henry VI, models of the taste of those builders, witnesses of largeness of mind as of grandeur of soul.

> They dreamt not of a perishable home
> Who thus could build. Be mine in hours of fear
> Or grovelling thought to seek a refuge here,
> On through the aisles of Westminster to roam
> Where bubbles burst, or folly's dancing foam
> Melts if it cross the threshold.

Such even the non-Catholic poet felt the old Catholic college chapel to be, the old Catholic cathedral. And it is in the love and admiration of them, in the union of their artistic spirit, nay with much of their piety, inspired by our religion, that the Anglican possessors of these chapels and churches restore them to-day, if not to their inner, yet to something of their outward glory. It is by learning from the Catholics of old, that both Catholics and Anglicans learn now.

And what do they learn? They learn that true art is the foe, as of luxury and pride, so of sham. They take down lath and plaster, they scrape off paint, they build with brick, unpainted, unwhitewashed; they use stone, not stucco. Their pillars, if they resemble marble, are marble indeed; their communion-rails likewise; their floors are of stone, or of tiles. And so we pass on. To the pews, oak, or if not oak, plain deal, in the beauty of any wood from a real workman's hands. They are open, they do not block the view, and the sacred building does not look like a well-filled upholsterer's wareroom. Nor, over our heads, does it look like a café, or a new Turkish bath. If the roof is not stone, it is open wood-work. The walls, if not stone, are brick. And than

good brick, what better ground of color? Oh!—for this will out—when one thinks of the bare, porchless door, windows and doors nearly flat against the wall, like a countenance eyebrowless; and then the hideous painter's graining of the wood-work, and the pews box-shape, or heavy-looking as lead, and the marbled pillars and the statues all of a piece, and the altars even—maybe oak, painted white, thick-painted white—and the gilt, and the gilded-flower candelabra, and the china, and the glass pendants, and the drawing-room chairs in the sanctuary, and the little tables, perhaps, alas! with marble tops. And then when one thinks *per contra* of the grey stone porch, the holy water stoup itself a part of the building, and, as it were, one more consecration thereof, whose broken remnant, as the heedless Protestant congregations pass it to and fro, already at the entrance seems telling of an enduring past that will not die. All things here speak to the historical imagination, not of the dilettante, but of the Catholic who is of all centuries and of none. He would have these things, and he would use them. He knows how nobly his religion has used things beautiful. Why should he not feel ashamed and distressed when he sees others learning from his own masters, from those of his own household, and then his own to-day seeming unable to learn? He enters his church. He knows that near the door the font stood; he sees it restored in his old churches, sign of the reception by baptism; but in his own new church, in this country where he is free to express all his religious symbolism, he sees it not. His people hardly know that the font ought not to be in a vestry corner; or a confessional either. Ought not; if our churches ought to be full of meaning, and ought really to be what we never cease to say they are. How opposed, say the English bishops, how opposed evidently it is to the spirit of Catholic worship to have a choir in a west gallery as you enter, rather than in a chancel as ministers assisting in a ritual. The tiles of our old naves, we collect them, maybe, in scraps; we write articles on them as we find them in foreign churches; then we lay down wooden floors, to make all seem more shop-like. Those old flagged stones, covering the dead, with names inscribed, within the holy walls, before the altars; *that* spoke a Catholic ideal. Even as did the graveyard round the "Mass house." And how

touching, how wonderful, to see the Catholic instinct that is so readily awakened in our people, which yet is left slumbering. If we put up monuments in our churches, shall they not be those brasses of which some of us have hardly heard, than which what more grave and rich in coloring—rich, not gaudy? And we who use for altars wretched gilt ornaments instead of that fine brass! Against stone, against brick, brass is perfect; and so are mosaics. But what, indeed, would be their lost effect against aimless hanger-and-decorator designs in stucco and paint? Clear them out, clear them out; be plain and true; have the sense that art is founded on utility; favor the workman, shun the middle-man, the contractor; give back—do you, at least, you Catholics, give back—some life to the individual that has ideas of beauty, and the grace and the skill to express them. These things at least are within the power of all. All we can read, we can see; we can distinguish, reject, and prefer. Read Pugin's *Contrasts in Architecture*, as the first means to a good confession, a rude and wholesome stirrer of the conscience. Or know what Byzantine is in its reality, with mosaic, metal, and marble; or what is Italian. But above all, what is Christian Romanesque or Norman, or Gothic in all its forms. Does not the very sound of clean-cut stone, of well-formed brick, of metal work, and the work of the wood-carver, suggest things more pleasing to a clean ear than the making up of paste and paint, sham and show? Build a bit of a stone church. It will last. If you have a good architect, it ought to last. Your stone floor will last, till you have tiles. Brass eternal takes long to be the slave of time. Your religion in many places, in many ages, has given hope and chance to artists; but you, too often, have given to dealers. The works of each live after them. As to most of the works we now erect, for their decay and dissolution, a nobler race will pray. It is sad to speak so of the manifestations of our Catholicism. But when Anglican possessors of old churches have turned to restore chancels and rood screens, preparing places for Catholic ritual, in the spirit of our present Pope restorer, where are the churches among us to which they could go for instructions, for advice, for example, for inspiration? Our Dr. Rock's *Church of our Fathers* has lately reappeared, edited not by his priests, but by the Anglican clergymen,

who do not fail to point out that if you are to seek the successor to the Catholic nuns who centuries ago worked exquisitely on soft and beautiful fabrics and stuff, you will find them not among the Catholics turning out gaudy banners, stiff cut-away vestments without fold or grace, but rather among those dilettanti if you will—yet let us be just: we are with them in theory; and when with them we admire our forefathers' work, if in museums—among those dilettanti who claim and justify a continuity with the Catholic past, though not in authority and steadfast doctrine, yet in the outward expression thereof. We never cease in our papers to decry Puritans. Let us decry our Philistines.

We are for ever saying that the Church favors art. But our churches are living foes of art, stiflers of artistic instinct, murderers of artistic knowledge in generation after generation. Whatever may be said to add to this on the other side, that which is said here is not in the slightest degree an exaggeration. Take our convent chapels where we bring up our girls, to see artificial flowers and the fearful anatomy of disgraceful statues and pictures, everything machine-made, wearisome in mould-like regularity. In our schools I have known youths again and again whose idea after years of Catholic education and worship, was that their modern machines and cast-iron work and painted shams were the finest of things, and as suitable for churches as anything could be. What else indeed did they ever lay eyes on? For them the old was surely worse. Their first feeling was that a church building many hundred years old must be "rotten." That it would be better replaced, was to their Philistinism obvious.

And who are these Philistines? Catholics. Catholics free to learn and to be taught. Children of the Church of the ages, they are, but with no spirit of reverence for the past. The whole artistic movement once guided by the Church, now goes on outside her, and to it her children seem hostile. This *is* a side of truth. Grudge not to listen. Do not hold up holy hands. Do not show foolish anger, or make jests that it makes no matter. "Alas," said a seminary school professor in France, "I see the boys pass through, who are shown nothing, who are told nothing, by which they may have generous and just ideas, strong sympathies, thoughts and aspirations, knowledge of our noble past,

hopes for a future when Catholics again shall know their world, in it though not of it; guiding it, helping, inspiring, using the world they are in, incarnating in beautiful forms the teaching of greatest moment for the world." Such are the thoughts to put before our youth; not to let them grow up, if in piety yet in ignorance; and forgetting indeed that though religion be possible without much knowledge, yet high education is—does not Father Faber remind us?—as a rule a condition of higher religious life?

Once more, build your Gothic Christian church, and passing its nave that we have seen with open seats (better still with cheaper yet more open and lighter chairs), pass by its screen that hides nothing, but teaches by its symbolism, and gives length to the building and variety and interest to its proportions—thus pass into the chancel. Build this chancel long and deep: the choir will sit there in surplices, not a lot of dumb-show boys. Your organ is no difficulty nowadays, when organs disappear and are scattered almost invisible, wherever the builders will. A photograph of such a chancel would please the Pope. And what more beautiful in form than a building with chancel duly proportioned? What uglier than an apse and a base Gothic body? The sanctuary is not the chancel. But make it also large enough for the sacred ceremonies. Copy the sedilia of the artists, and banish the arm chairs. Copy the piscina, and put the vessels there, not on the parlor tables. Copy the carpets. Or do not copy, but do likewise. Spare us the vulgarity of the hotel, of the boarding-house. Restore to us, even in our humblest houses of God, the truth, the beauty, of an art at once simple and appropriate. Dishearten us no more.

And once again, let us speak together the truth. Is there a building with which we are satisfied, which satisfies us, of all we have been putting up; as does many an old church we go to see abroad, in countries where almost the only buildings worth seeing are our old churches, grand or humble? Even where we have been working long, as in Canada, what a tale have we to tell? And what money spent, on pictures, on gilding, by the yard. Oh, the pity of it. Here and there—I know one—there is a true looking church. It turns out to be Anglican; *but*, a copy of an old Catholic parish church of England. But who or what will put a

stop to our doing what we ought not to do, leaving undone what we ought? The way is open, the way is simple. Be satisfied only with the best. Often money does not lack. Often not much money is needed. Engage those who know. Live and act at the centre of things, in respect for ourselves, in reverence for the Church. Cease to be the Philistines again who plastered, painted, and stuccoed the old churches. Live with our Catholic forefathers, not with the plunderers and Puritans, whom their own very stock has disowned for very shame.

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CERTAIN REQUISITES FOR THE LITURGICAL SERVICES.

THE following article contains brief explanations of the various objects required in every well-appointed church. The topics are grouped under three heads as follows:

REQUISITES FOR PROCESSIONS.

1. Processional Cross.
2. Torches and Lanterns.
3. Canopies.
4. Banners.

REQUISITES FOR FUNERALS.

1. Bier.
2. Catafalque.
3. Candelabra.
4. Pall.

OTHER REQUISITES.

1. Oil-Stocks.
2. Altar Breads.
3. Wine.
4. Water.
5. Incense.
6. Salt.
7. Thurible and Boat.
8. Holy Water Vase and Aspersory.
9. Boxes for Altar Breads.
10. Lighter and Extinguisher.
11. Basin for Washing Sacred Vessels and Linens.
12. Incidentals.

I.—REQUISITES FOR PROCESSIONS.

Processional Cross.—The Processional Cross is a cross which has the figure of Christ on it. It is carried upon a long staff, so that at processions it may be seen by the congregation. It is

borne by the cross-bearer in such a way that the figure of Christ faces forward in the direction in which the procession moves; whereas the archiepiscopal cross is always turned toward the archbishop.

The Processional Cross is used at funerals and during the service at the catafalque. At the funeral of a child the crucifix is carried without the pole.[1] The cross is borne with uncovered head, and usually between two acolytes bearing lighted candles.

The Ritual gives a solemn blessing for this cross, which requires a special faculty as prescribed for the form *Benedictio Imaginum.* But this blessing is not necessary, or if imparted privately, may be given by any priest.[2]

Torches and Lanterns.—1. Four or six large torches are used in the sanctuary from the *Sanctus* to the Consecration, or on some occasions to the Communion. The shafts of these torches are from forty to fifty inches long, made of wood, brass, or other metal. The *bobaches* used for catching the melted wax are usually of metal or of glass, ornamental or plain.

2. When processions of the Blessed Sacrament are held out-of-doors lanterns made of metal, protected by glass sides of various colors, are attached to staffs of wood or metal. It is customary to have four or six of these. The light in these lanterns is supplied by small wax candles.

Canopies.—1. At processions of the Blessed Sacrament or of a particle of the true Cross a canopy is used for a covering. It should be about eight feet long and four feet wide. It is made of white silk cloth, interwoven with colored silk or gold, the sides being usually embellished with emblems, and adorned with galloon and fringes. It is carried on four or six poles according to its size. In the church it is, where possible, carried by clerics, outside the church by laymen.

2. For chapels or rural churches a smaller canopy may be used. It has the shape of an umbrella, whence its name *ombrellino.* It is made of the same material as the larger canopy, but has only one staff, bent at the top in such a way that the carrier, usually a cleric in surplice, may walk behind the celebrant or at his side.

[1] *Rit. Rom.*, Tit. VI, cap. 7. [2] *Rit. Rom.*, Tit. VIII, cap. 25.

The ombrellino is sometimes used where the regular canopy cannot be conveniently carried. There is no blessing prescribed for the canopy.

Banners.—1. The Roman Ritual[3] states that banners which are carried in ecclesiastical processions and hung up in the churches should be ornamented with sacred images or emblems (*vexillum sacris imaginibus insignitum.*) They are attached by a cross-bar to a pole ending in a cross. Thus they are distinguished from the ordinary civil or secular flags.

2. They are to be blessed, which may be done by any priest. Ordinary banners used by confraternites or societies *may* be blessed, provided

(*a*) the societies are distinctly ecclesiastical, or have their constitutions approved by ecclesiastical authority;

(*b*) the banners bear some sacred image or emblem, and have the traditional ecclesiastical form;

(*c*) they are not used at exclusively secular demonstrations and festivities in which the Church could not legitimately take part.

3. In all ecclesiastical processions or functions and in the decoration of churches only *blessed* banners are to be used.[4] The parish priest has the right to exclude all other banners, and if they are forced into the church he may protest by refusing to perform the Church services.[5]

4. Banners are blessed with the form *Benedictio Vexilli Processionalis.*[6]

II.—Requisites for Funeral Services.

Bier.—The *bier* is an oblong structure, made of wood or metal about 6 feet long, 2 feet wide and 2 feet high. On it is placed the coffin, the moving of which is facilitated by rollers of wood or metal fastened on the upper surface upon which the coffin rests.

Catafalque.—The catafalque is a structure, made of wood, in the shape of a coffin resting upon a wooden or metal stand. It is about 5 feet high, 3 feet wide, and 8 feet long at its base. Noth-

[3] Tit. IX., cap. I, n. 5.
[4] S. R. C., July 14, 1887, n. 3679, ad I et II.
[5] *Ibidem*, ad III et IV.
[6] Rit. Rom., *De Benedictionibus non reservatis.*

ing except the *insignia* of the rank of the deceased for whom the service is held, should be placed on it, *e. g.* the *tiara* for a Pope, the *mitre* for a bishop, the *biretta* and *stole*, violet or black, for a priest,[7] the *coat-of-arms* or insignia of office in the case of the laity.[8]

Candelabra.—Candlesticks, one, two or three, are placed on each side of the catafalque, with candles of unbleached wax. These candlesticks are distinct from those used on the altar.[9] They are usually of wood, ebonized and polished, lightly decorated with gold or silver.

Pall.—The *Pall* is a cloth, sufficiently large to cover the coffin and bier, or the catafalque, extending on all sides to the floor. It is of a black color, for all adults, even for unmarried persons.[10] It may be ornamented with a large cross of white material or silver cloth in the centre, and a border of the same white material. There is no sanction for the introduction of skulls, cross-bones and other emblems of death.

NOTE.—Instead of the catafalque, a large black cloth may be spread *in plano* at the foot of the altar in the centre of the sanctuary. On it are placed candlesticks, such as are used at the catafalque.

III.—OTHER REQUISITES.

Oil Stocks.—1. The vessels containing the yearly supply of Holy Oils

(*a*) are made of silver, or of metal such as tin or pewter;

(*b*) are to be kept clean and securely closed;

(*c*) provided with an inscription not only on the cover but on the side of each vessel, whereby the particular oil contained in the same is clearly designated;

(*d*) enclosed in a leather cover.

2. The oil stocks are kept in an ambry attached either to the wall of the sacristy, or of the sanctuary near the altar,[11] or in the

[7] Annot. super Decr. June 5, 1817, n. 2578, ad 12.

[8] Emblems of societies which are forbidden by the Church are of course excluded.

[9] *Rit. Rom.*, Tit. VI, cap. 1, n. 6. [10] S. R. C., July 21, 1855, n. 3035, ad XI.

[11] Never in the tabernacle, *Rit. Rom.*, Tit. IV, cap. I, n. 6, *De SS. Eucharistiae Sacr.*

baptistery, either in a separate place or in a compartment of the cover of the baptismal font. They are to be kept under lock and key.

3. The oil of the previous year can be destroyed only after the newly consecrated oils have been received; hence:

(*a*) If there be only *one* oil stock, the old oils should be poured into some neat and clean vessels, so that in case of necessity they may be used before receiving the new oils. The vessels are then cleaned with absorbent cotton, the oil being pressed out of the cotton and poured into the altar-lamp, whilst the cotton is burnt and the ashes are thrown into the sacrarium.

(*b*) If there be *two* oil stocks, the one containing the old oils is cleaned in the manner indicated, after receiving the new oils.[12]

Altar Breads.—For *valid* consecration the hosts must be made of wheaten flour and pure natural water, and they must not be in any way tainted or corrupted. It is unlawful to use hosts which are made from any admixture other than pure wheat or natural water. The mixture must, moreover, be unleavened; recently made; round in form and not broken; clean and white, of a thin layer, and of a size conformable to the regular custom in the Latin Church. As a rule the image of Christ crucified is marked in the centre of the host. These requisites for *licit* celebration are expressed in the following verse:

Candida, triticea, ac tenuis, non magna, rotunda
Expers fermenti, non falsa, sit hostia Christi.[11]

NOTES.—1. If the host is not made of wheaten flour, or is mixed with flour of another kind in such quantity that it cannot be called wheat bread, it may not be used.[14] If not natural but distilled water is used, the matter becomes doubtful material for consecration.[15] If the host is corrupted it may not be used.[16]

2. Leavened bread can be used in the Latin Church only in one case, *i. e.*, if after the Consecration the celebrant adverts to the fact that the host before him has some substantial defect, and no other but leavened bread can be procured at the time.[17]

[12] The same is to be done with the smaller vessels (oil stocks) for daily use.
[13] De Herdt, vol. II, n. 134.
[14] *Missale Rom.*, De Defectibus, Tit. III, n. 1.
[15] *Ibidem*, n. 2.
[16] *Ibidem*, n. 1.
[17] De Herdt, vol. II, n. 136, n. 3.

3. The rubrics do not specify the term *recentes* in speaking of the hosts.[18] In Rome the bakers of altar breads are obliged to make solemn affidavit before the Cardinal Vicar that they will not sell breads older than fifteen days, and St. Charles, by a statute of the fourth Synod of Milan, prescribes that hosts older than twenty days are not to be used in the celebration of Mass. In practice, therefore, those that are older than three weeks ought not to be used.

4. The large host is about three and one-tenth inches in diameter and the small host given at Communion to the laity about one and one-third inches in diameter.[19] When a large host cannot be obtained Mass may be said with a small host *in private*. In cases of necessity, such as permitting the people to fulfil the precept of hearing Mass, or administering Viaticum, the Mass may also be said with a small host, but as liturgists say, *facta monitione ad vitandum scandalum*.[20]

5. As a rule the image of Christ on the cross should be impressed on the large host,[21] but the monogram of the Holy Name is also frequently adopted as a symbol of Christ crucified.

N.B.—A parish church ought to have its own bread irons and cutters, so as to secure clean, fresh, perfect and neatly cut hosts and particles.

Wine.—For *valid* and *licit* consecration *vinum de vite, i.e.*, the pure juice of the grape *naturally* and *properly* fermented is to be used. It may be white or red, weak or strong, sweet or dry.

Since the validity of the Holy Sacrifice and the lawfulness of its celebration require absolutely genuine wine, it becomes the serious obligation of the celebrant to procure only *pure* wines. And since wines are frequently adulterated, so as to escape minute chemical analysis, it may be taken for granted that the *only* safe way of procuring pure wine is to buy it, not at second hand, but directly from a viticulturist who understands and conscientiously respects the great responsibility involved in the celebration of the Holy Sacrifice. Neither the question of taste nor the presumed integrity of wine merchants and commission agents should induce a priest to set aside the primary duty of procuring an unquestionably pure altar wine from first hand.

[18] *Rit Rom.*, Tit. IV, cap. I, n. 7.
[19] Schober, *Caer. Miss priv.*, p. 5.
[20] De Herdt, vol. II, n. 137.
[21] S. R. C., April 26, 1834, n. 2714.

NOTES.—1. If the wine is changed into vinegar, or is become corrupted or putrid, if it was pressed from grapes that were not fully ripe, or if it is mixed with such a quantity of water that it can hardly be called wine, its use is forbidden.[22]

2. To conserve weak and feeble wines and in order to keep them from souring or spoiling during transportation, a small quantity of spirits of wine (grape brandy or alcohol) may be added, provided the following conditions are observed:

The added spirit (alcohol) must have been distilled from the grape (*ex genimine vitis*).

The quantity of alcohol added, together with that which the wine contained *naturally* after fermentation, must not exceed *eighteen* per cent. of the whole.[23]

The addition must be made during the process of final fermentation.[24]

Water.—1. The rubrics prescribe that water be mixed with the wine which is to be consecrated.[25] Only *natural* water may be used,[26] and in small quantity (*parum aquae*).[27] The mixture is to be made at the altar at the Offertory.[28]

2. For the blessing of holy water and the baptismal font, only pure natural water ought to be used so as to maintain the requisite reverence for sacred things; to avoid contagion or disease; and to prevent disgust and aversion on the part of those who assist at the ceremonies of the Church.

Incense.—The incense used in the Church should be pure, fragrant and of suitable form for the ready use in the sanctuary.

There are two kinds: the East Indian and the African. The East Indian incense comes in qualities called *choice* (*olibanum electum*), which consists of kernels about the size of a pea, and *ordinary* (*olibanum naturale*), which consists of lumps to be ground into powder. The African is like the *ordinary* East Indian, but burns more slowly.

[22] *Missale Rom.* De Defectibus, Tit. IV, n. 1.
[23] The limit formerly was *twelve* per cent.
[24] *S. R. Univ. Inquis.*, Aug. 5, 1896. Approved by Leo XIII, Aug. 7, 1896.
[25] *Missale Rom.*, Ritus Celebr., Tit. VII, n. 4.
[26] *Ibidem*, De Defectibus, Tit. IV, n. 2.
[27] *Ibidem*, Ritus Celebr., Tit. VII, n. 4.
[28] *Ibidem.*

Other odoriferous substances, such as *resin, lavender, storax,* are sometimes added to it in smaller quantity.[29]

Salt.—Salt is used at Baptism, at the blessing of holy water, and for cleansing the fingers after the anointing with the Holy Oils. The ordinary table salt, reduced to fine powder, clean and dry, serves for this purpose.

The blessing of baptismal salt is found in the *Ordo Baptismi Parvulorum*[30] and of that used at the blessing of holy water in the *Ordo ad Faciendam Aquam Benedictam.*[31] The one cannot be used for the other. Once blessed the salt may be used at successive functions until consumed. If it becomes unfit for use it is thrown into the *sacrarium.*

The salt for cleansing the fingers is not blessed. It is not advisable to give this salt to lay people, who might make superstitious use of it; it is thrown into the fire or into the *sacrarium.*

NOTE.—If lay people ask for blessed salt for a good purpose, it is blessed for them with the formula *Benedictio ad Quodcumque Comestibile.*[32]

Thurible and Boat.—The thurible and boat used for the incensing should not be too light nor too heavy, so as to make their use awkward. The boat should not be quite filled to the top so as to cause its being spilled. The cover should easily move on hinges, allowing one half of it to be turned over in opening. The little spoon used to dole out the incense is usually attached to the boat by a small chain. Thurible, boat and spoon are usually of the same material; and no blessing is prescribed for them. Two thuribles are required for processions of the Blessed Sacrament.

Artificial charcoal commonly used for igniting the incense is most serviceable, since it burns readily without giving flame or smoke and does not extinguish unless the air is excluded.

Holy Water Vase and Aspersory.—The holy water vase may be of any metal, form or size. The aspersory was formerly a bunch of hyssop or sprigs. At present it is usually either a per-

[29] *Caerem. Epics.*, Lib. I, cap. XXIII, n. 3.
[30] *Rit. Rom.*, Tit. II, cap. II, n. 6.
[31] *Ibidem*, Tit. VIII, cap. II.
[32] *Rit. Rom.*, Tit. VIII, cap. XVIII.

forated metal globe which contains a sponge, or a bunch of bristles attached to a haft. The vase and aspersory are not blessed.

Boxes for Altar Breads.—These are made of wood, tin, britannia or silver. In order that the breads may not become bent or curved a round flat weight, covered if necessary with silk or linen, and having a knob on top, so as to catch easily hold of it, is placed on the breads. The cover must fit tightly, so that the breads become neither damp nor soiled. The box for the large hosts is of suitable dimension. A larger box is used for the particles used at the Communion of the laity.

Lighter and Extinguisher.—To extinguish the candles on the altar a hood of brass, nickel or tin attached to a pole or handle is used, corresponding to the size of the candles and their higher or lower position on the altar. A wax taper in the tube at its side serves for lighting the candles. This device should be cleaned once a week by immersing it in hot water. A separate instrument of suitable construction is used for lighting and turning off the gas.

Basin for Washing the Sacred Vessels and Linens. — The sacred vessels and the chalice linens are washed in a large basin which is not to be used for any other purpose. It is made of copper, brass, or other suitable material, and should be about two feet in diameter and one foot deep, provided with handles and an indented lip to facilitate the pouring out of the water. The water used at the washing of the vessels and linens is poured into the *sacrarium*.

Incidentals.—The following articles should always be on hand in a well-appointed church:

(*a*) Vases of different sizes and forms for cut flowers.

(*b*) Candlesticks and candles of various sizes; two special candlesticks for the acolytes; wax and floating tapers; lamps for decoration; oil.

(*c*) Absorbent cotton.

(*d*) Small pieces of chamois, sponges, cloths for mopping and dusting.

(*e*) Brooms, brushes of feathers and bristles, with long and short handles, and dust-pan; buckets.

(*f*) Cushion with violet cover for the prostration at the altar and for the adoration of the Cross on Good Friday. In larger churches there must be *three* for use of celebrant, deacon, and subdeacon on Good Friday and Holy Saturday during the Litany.

(*g*) Priedieu, with a cover of green or red baize to be placed in the sanctuary for the altar boys when adoring the Blessed Sacrament during the Forty Hours' Devotion or on Holy Thursday. A smaller priedieu for use of the bishop, with cushions for knees and arms, during his visit.

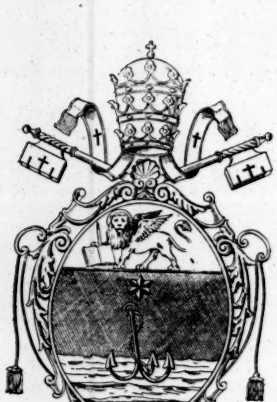
(*h*) For each altar a card containing prayers prescribed by Leo XIII to be recited after every low Mass. For the high altar a book containing prayers for the *Asperges* and the Benediction of the Blessed Sacrament. The *Raccolta* for devotions, novenas triduums, etc.

(*i*) Large *Rituale Romanum* or at least a sacristy Ritual containing excerpts from the *Rituale Romanum* (Administration of Baptism and Matrimony, Funeral Rites, and various blessings).

(*j*) Missal-stand covers of the different liturgical colors; covers for the pulpit on solemn occasions.

(*k*) Pulverized salt and bread crumbs for removing oil from the fingers, on occasion of baptisms, etc.

S. L. T.



Analecta.

EX ACTIS PII PP. X.

DILECTO FILIO NOSTRO, JACOBO TIT. S. MARIAE TRANS TIBERIM S. R. E. PRESBYTERO CARDINALI GIBBONS ARCHIEPISCOPO BALTIMORENSIUM.

PIUS PP. X.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Americae regionem, inter praestantes humanitate gentes multiplici recommendatam Nobisque apprime caram, tuae Nobis cariorem reddidere litterae, quas nomine Praesulum Foederatarum Americae Superioris civitatum haud ita pridem dedisti. Affectos enim istic mirifice in Romanum Pontificem esse animos, quamquam et saepe alias, et a te Ipso etiam, quum primum fuimus ad Petri Sedem evecti, didicimus, novo tamen placuit constitisse argumento. Quod communi annui conventus voto gratulari Nobis dignitatem Sacerdotii summam voluistis, id humanitati plane congruit comitatique vestrae. Ecclesiam autem quum simili prosequendam gratulatione putastis, quippe cui cum Christus Vicarium praefecerit qui instaurare omnia in eodem Christo constitutum habeat, id enimvero

non sine obsecratione ac prece vos fecisse censemus, ea Nobis e coelo subsidia impertiri, e quorum vi debet proficisci tota, si quae erit unquam in Nobis, sollicitudinis Nostrae efficacitas. Vobis demum ipsi estis ea de re gratulati, quod nempe propensissima Nostro in animo insit erga Americanam gentem voluntas. Hunc porro sensum, e quo tam multum voluptatis, perinde quasi e vestri argumento amoris luculentissimo, cepimus, afficere non modo laude, sed confirmare etiam gaudemus. Quam enim observantiam caritatemque catholicus Americae populus, optimorum exemplo Praesulum obsecutus, exhibendam Nobis, pro filiorum officio, censuit, eam studiosissima voluntate rependimus. Nostrae vero impertiendae demonstrandaeque in Vos benevolentiae si assidua se occasio praebebit, erit Nobis id ad laetitiam, plurimumque procul dubio conducet ad necessitudinen arctius devinciendam, quae illustri vestro industrioque populo cum Apostolica Sede intercedit. Testem interea animi Nostri coelestiumque munerum auspicem Apostolicam Benedictionem tibi, collegis tuis, universisque diocesium vestrarum fidelibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XIII Junii Anno MDCCCCIV, Pontificatus Nostri primo.

PIUS PP. X.

E SACRA CONGREGATIONE INDICIS.

DECRETUM.

Feria VI. die 3 Iunii 1904.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO PIO PAPA X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum e delegatorum, habita in Palatio Apostolico Vaticano die 3 Iunii 1904, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

CIRO ALVI, *S. Francesco d'Assisi.* Romanzo. Milano-Palermo-Napoli 1903.

ALBERT HOUTIN, *L'Americanisme.* Paris 1904.

ANTON VOGRINEC, *Nostra maxima culpa! Die bedrängte Lage der katholischen Kirche, deren Ursachen und Vorschläge zur Besserung.* Wien und Leipzig 1904.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

CAROLUS DENIS et MICHAEL GEORGEL Decreto S. Congregationis, edito die 4 Decembris 1903, quo eorum quidam libri notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus SANCTISSIMO DOMINO NOSTRO PIO PAPAE X per me infrascriptum Secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 3 Iunii 1904.

ANDREAS *Card.* STEINHUBER, *Praefectus.*

L. ✝ S.

FR. THOMAS ESSER, *Ord. Praed.*
a Secretis.

Die 6 Iunii 1904 ego infrascriptus Mag Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

E SACRA POENITENTIARIA.

DUBIA CIRCA VISITATIONES ET IEIUNIUM, OCCASIONE IUBILAEI IMMAC. CONCEPTIONIS.

Beatissime Pater,

Episcopi regni Borussici per infrascriptum Episcopum Wratislaviensem quoad obligationes pro Iubilaeo lucrando Litteris Encyclicis Sanctitatis Tuae d. d. 2 Februarii a. c. impositas, sequentia exponunt dubia, quorum solutionem humillime efflagitant.

1. Potestne ecclesia respectiva visitari ter uno eodemque die, an debet hoc fieri tribus diversis diebus?

2. Debetne Episcopus in iis locis, in quibus non est ecclesia cathedralis, sed plures sunt ecclesiae parochiales, designare unam ex istis, quae visitetur, an ab omnibus et singulis est visitanda propria ecclesia parochialis?

3. Ieiunium et abstinentia praescripta estne ieiunium dictum "*magro stretto*" an licet saltem apud nos usus ovorum, lacticiniorum, pinguedinis, vel *strutto, iuris* ex carnibus expressi, qui usus apud nos in diebus ieiunii sive cum sive absque abstinentia permissus est? Sanctitatis Vestrae,

Humillimus et dev.mus servus.
G. *Card.* KOPP, *Princeps E.pus Wratislaviensis.*

Sacra Poenitentiaria perpensis propositis dubiis,

Ad 1 respondet: "*Visitationes fieri posse pro lubitu fidelium sive tantum uno sive diversis diebus.*"

Ad 2: "*In casu iuxta Litteras Apostolicas visitandam esse ecclesiam parochialem propriam uniuscuiusque fidelis.*"

Ad. 3: "*Ieiunium pro iubilaeo consequendo praescriptum adimpleri non posse nisi adhibeantur cibi esuriales vetito usu circa qualitatem ciborum cuiuscumque indulti seu privilegii. In iis vero locis ubi cibis esurialibus uti difficile sit, Ordinarios posse indulgere ut ova et lacticinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.*"

Romae, 23 Martii 1904.

L. ✝ S. B. POMPILI, *S. P. Dat.*

E S. CONGR. RITUUM ET INDULGENTIARUM.

I.

URBIS ET ORBIS.

INDULGENTIAE CONCEDUNTUR RECITANTIBUS INFRASCIPTAS INVOCATIONES IN HONOREM IMMACULATAE VIRG. MARIAE.

Ex quo Immaculati Beatae Mariae Virginis Conceptus a f. r. Pio IX. dogmatica definitio solemniter proclamata fuit, ardens efferbuit in Christifidelibus studium prosequendi singularibus pietatis argumentis Beatissimam Virginem absque originali labe conceptam. Ad id vero studium hoc anno vertente, qui quinquagesimus advenit ab illa solemni definitione, impensius augendum, utque tam auspicatissimi Jubilaei perennis aliqua extet memoria, enixae plurium Sacrorum Antistitum, Religiosorum Ordinum Moderatorum, necnon Christifidelium postulationes SSmo Dno Nro Pio Pp. X delatae sunt, ut sacro indulgentiarum thesauro ditare dignaretur infrascriptas invocationes, quae apud

christianum populum in honorem eiusdem Immaculatae Virginis iam frequentatissimae evaserunt, videlicet:

V Tota pulchra es, Maria.
R Tota pulchra es, Maria.
V Et macula originalis non est in Te.
R Et macula originalis non est in Te.
V Tu gloria Jerusalem.
R Tu laetitia Israël.
V Tu honorificentia populi nostri.
R Tu advocata peccatorum.
V O Maria.
R O Maria.
V Virgo prudentissima.
R Mater clementissima.
V Ora pro nobis.
R Intercede pro nobis ad Dominum Jesum Christum.
V In conceptione tua, Virgo, immaculata fuisti.
R Ora pro nobis Patrem, cuius Filium peperisti.

ORATIO.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti, quaesumus, ut qui ex morte eiusdem Filii tui praevisa Eam ab omni labe praeservasti: nos quoque mundos, Eius intercessione, ad Te pervenire concedas. Per eundem etc. Amen.

Porro Sanctitas Sua, quae maxime in votis habet, ut erga Deiparam honor et pietas apud omnes succrescant, huiusmodi postulationibus libentissime annuens, in Audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne concessit universis Christifidelibus: I. Indulgentiam tercentum dierum, semel in die acquirendam, supra relatas invocationes corde saltem contrito ac devote recitantibus: II. Plenariam, ab iisdem lucrandam diebus festis Immaculatae Conceptionis, Nativitatis, Purificationis, Annunciationis et Assumptionis Beatae Mariae Virginis, si memoratis diebus easdem preces devote recitaverint, simulque sacramentali confessione rite expiati sacraque Synaxi refecti, aliquam ecclesiam vel publicum sacellum adiverint, ibique ad eiusdem

Sanctitatis Suae mentem pias ad Deum preces effuderint. Quas indulgentias idem Sanctissimus defunctis quoque applicabiles declaravit. Praesenti in perpetuum valituro. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem Sacrae Cong.nis, die 23 Martii 1904.

L.†S.

ALOIS. *Card.* TRIPEPI, *Praef.*
Pro Secret. JOS. M. COSELLI.

II.

INDULG. 7 ANN. ETC. CONCEDITUR TER RECITANTIBUS POST PRECES PRAESCRIPTAS IN FINE MISSAE PRIVATAE, INVOCATIONEM: "COR JESU SACRATISSIMUM, MISERERE NOBIS."

Quo ferventius Christifideles, hac praesertim temporum acerbitate, ad Sacratissimum Cor Iesu confugiant Eique laudis et placationis obsequia indesinenter depromere, divinamque miserationem implorare contendant, SSmo Dno N. Pio Pp. X supplicia vota haud semel sunt delata, ut precibus, quae iussu s. m. Leonis XIII post privatam missae celebrationem persolvi solent, ter addi possit sequens invocatio "Cor Iesu Sacratissimum, miserere nobis," aliqua tributa Indulgentia Sacerdoti caeterisque una cum eo illam devote recitantibus.

Porro Sanctitas Sua, cui, ob exultam vel a primis annis pietatem singularem, nihil potius est atque optatius, quam ut gentium religio magis magisque in dies augeatur erga sanctissimum Cor Iesu, in quo omnium gratiarum thesauri sunt reconditi, postulationibus perlibenter annuere duxit; ac proinde universis e christiano populo, qui una cum ipso Sacerdote, post privatam Missae celebrationem, precibus iam indictis praefatam invocationem addiderint, Indulgentiam septem annorum totidemque quadragenarum, defunctis quoque applicabilem, benigne elargiri dignata est. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria S. Cong.nis Indulgentiis Sacrisque Reliquiis praepositae, die 17 Iunii 1904.

A. *Card.* TRIPEPI, *Praefectus.*
DIOMEDES PANICI, *Archiep. Laodicen., Secretarius.*

III.

E S. CONGREGATIONE RITUUM.

MISSA VOTIVA DE IMMACULATA B. M. V. CONCEPTIONE EXTENDITUR AD SINGULOS DIES TRIDUANAE VEL NOVENARIAE EIUSDEM FESTIVITATIS INSTITUENDAE.

Qui munus sibi demandatum, ad quinquagenaria a dogmatica definitione de Immaculato B. Mariae Virginis Conceptu solemnia provehenda, E.mi Patres Cardinales naviter et in exemplum exercent, recentia quaedam eaque communia quoque pluribus Sacrorum Antistibus atque christifidelibus vota Sanctissimo Domino Nostro Pio Papae X humillime depromere e re esse existimarunt. Summus vero Pontifex, qui nihil magis in optatis habet quam novis sedulo argumentis Suum in Deiparam Sanctam primaevae labis nesciam amorem et obsequium testari, enixas preces, referente infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto, nuper exhibitas perlibenter excepit. Et proinde Missam votivam de ipsamet Immaculata Conceptione qualibet die octava uniuscuiusque mensis vel Dominica sequenti una cum Eiusdem commemoratione, indultam per Decretum S.R.C. *Urbis et Orbis*, die 14 Augusti 1903, *extendere dignatus est ad singulos dies triduanae vel novenariae festivitatis quae in quibusvis ecclesiis seu oratoriis approbante loci Ordinario, in honorem Virginis Immaculatae intra hunc vel proximum annum instituetur*, servatis tamen ceteris clausulis et conditionibus quae in memorato Decreto praescriptae sunt. Contrariis non obstantibus quibuscumque.

Die 22 Iunii 1904.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER addressed to his Eminence, Cardinal Gibbons, in response to the congratulations extended in the name of the American Hierarchy to the Holy Father on the occasion of his elevation to the Pontificate. See Letter of the Cardinal, pp. 393 aud 394.

S. CONGREGATION OF THE INDEX (*a*) censures as dangerous to faith and morals certain works of Alvi, Houtin, and Vogrinec; (*b*) and declares that the Abbé Charles Denis and M. Georgel, whose works were censured last December, have withdrawn the same and acknowledged their error.

S. POENITENTIARIA answers certain difficulties regarding the Jubilee visit, which is to be made in each case to the parish church; the abstinence is to be understood strictly—that is, as excluding eggs, milk, etc., except in places where fish or other Lenten fare cannot be readily had.

S. CONGREGATION OF INDULGENCES (1) grants an indulgence for the devout recitation of certain prayers in honor of the Immaculate Conception; (2) also for the invocation—*Most Sacred Heart of Jesus, have mercy on us!* (3) extends the privilege attached to the Votive Mass of the Immaculate Conception (for the eighth day of each month) to Triduums and Novenas celebrated in honor of the same mystery during the present year, and also next year.

THE JUBILEE FAST.

Qu. There appears to be some difference in the various diocesan regulations for the Jubilee. Some Bishops prescribe the *black* fast, which excludes the use of *lacticinia*, that is, milk, eggs, etc., restricting the faithful to vegetables and fish or sea food. Others permit the

application of the Lenten Indult, which seems contrary to the express requirement which the Holy Father states in his Encyclical on the subject. Has the Lenten Indult been granted in this case to some dioceses by way of special privilege?

Resp. There is no special extension of the Lenten Indult or privilege in the case of the present Jubilee. Such extension is excluded, probably because the abstinence covers only one day within a period of three months to suit the individual's convenience. But as there are regions where fish or sea food and vegetables can be obtained only with difficulty, so that many persons would find themselves obliged to be without sufficient food for a day, the Holy See allows that in these places, according to the prudent judgment of the Ordinary, *lacticinia* may be used.

This is the burden of two decrees published by us in the August number of the REVIEW (pp. 159 and 160). As a matter of fact the Bishops use their power of interpreting the ability of their flocks to observe the abstinence, which power the confessor exercises in the case of the individual penitent. "Posse Ordinarios indulgere ut *in locis ubi cibis esurialibus uti difficile est*, ova et lacticinia adhibeantur." But this is not so much a privilege like the Lenten Indult, as rather a concession to local needs, and hence may be granted in one diocese and not in another, according to the reasons assigned.

[The same rule is reiterated in a reply of the S. Congregation of Indulgences given in the present issue of the REVIEW.]

THE CHURCHES TO BE VISITED FOR THE JUBILEE.

Qu. Can the Ordinary appoint one church to be visited by all the faithful in a town where there are four or five parish churches of different nationality with resident pastors?

Resp. We think not, at least not without such reason as would sanction the setting aside of the general law indicated in the words of the Papal Encyclical. According to this law the parish church of each locality outside the cathedral city, or where there is no parish church the principal church of the place, is to be visited. By parish church the Holy Father obviously means each one's own parish church, or quasi-parish church.

CONFESSORS OF RELIGIOUS FOR THE JUBILEE INDULGENCE.

Qu. May any priest having faculties from his own bishop without being specially approved for religious, hear the Jubilee confession of religious who have made only simple vows but have a separate confessor appointed by the Ordinary?

Resp. No. To hear the Jubilee confession of religious for whom the bishop ordinarily appoints a special and regular confessor, it is requisite to have the bishop's special approval for hearing the confessions of religious.

THE BISHOP'S POWER TO PRESCRIBE MASSES FOR BENEFACTIONS WITHOUT STIPEND.

Qu. I am particularly anxious to have an expert opinion on the following matter: A certain mission was founded by the benefactions of A, B, and C; that is to say, they provided the funds for building the church, presbytery, and school.

If they did so unconditionally, is the priest in charge of the mission under an obligation of saying Masses for them *sine stipendio*, if the bishop of the diocese in which the said mission is situated requires him to do so?

Resp. It need not be explained that a priest has the right in general of disposing of his intention for Masses and of accepting therefore what is called a "manual stipend."

This right is limited by the law of the Church binding pastors to offer the parochial Mass on certain days of the year for the people under their jurisdiction. It is further limited by the expressed obligation attached to certain benefices which have been instituted under the condition that the incumbent or beneficiary offer Masses specified by mutual agreement or by testament, and recognized by the proper ecclesiastical authority.

This latter obligation becomes void when the benefice ceases or is reduced to such a degree as to render the original onus imposed on the incumbent disproportionate. In this case application for a *reductio* is to be made to the Holy See, although the bishop, under certain circumstances, has the right to interpret the extent of the obligation.

In the foregoing cases there is question only of an obligation

explicitly stipulated and expressed in legal terms or their recognized equivalent, showing that a benefactor has secured a title to the prayers of the Church in return for the gift by which he facilitates or enhances its sacred ministry. What, if there is no legal or quasi-legal instrument to show that a benefactor intended to bind those whom he sought to benefit to make any return by celebrating Masses or otherwise?

Does it suffice, in order to create any kind of reciprocal obligation on the part of the Church or her ministers, that there is a prudent presumption that the benefactor meant to impose such an obligation? And if so, who is to determine or interpret the unexpressed will of a benefactor to the Church?

Whether or not a benefactor to the Church dispenses his largess with a view of obtaining the prayers of the Church for his soul, must depend to some extent on his faith. Few, if any, who claim the name of Catholic, would be willing to forego the beneficent fruits of the atoning Sacrifice whence their main hope of salvation must be derived. It may be the result of generous charity or of modesty that a Catholic who builds a church or an altar or a parish house or a school for the preservation of faith omits to stipulate for Masses to be said in his behalf, but that very temperament implies a benefactor's confidence in those whom he benefits to make some return, not only by profiting of the gift, but by that gratitude to the giver which is part of every rightly used benefit.

Since, however, this presumption, whether small or great, which must depend on individual circumstances, carries with it an altogether indefinite obligation which might be easily exaggerated or minimized, it behooves those who dispose of the benefaction to adopt some rule of judgment that they may carry out that retributive justice which each separate case calls for according to the probable will of the testator or benefactor.

This judgment belongs, as in the present case, to the Ordinary or bishop of the diocese, under whose jurisdiction is placed the administration of church property. "In dubio, Episcopus est piarum voluntatum legitimus interpres et exsecutor" is a principle in Canon Law which applies to the "onera missarum a piis benefactoribus instituta," not only in the interpretation of doubtfully

worded prases in a will, but to the full extent of their presumable intention, "juxta eorum veram et prudenter praesumptam voluntatem."[1] And since it is for the bishop a matter of conscience to see fulfilled the presumed wish of a benefactor, by regulating the administration of benefices in such a way as to return justice for generosity, it follows that he acts within his right when he conditions the enjoyment of the parochial benefice by attaching thereto the obligation of saying a certain number of Masses for the founders.

To the parish priest belongs the duty of fulfilling these conditions, and this obligation takes precedence of any other Mass for which he may accept a manual stipend. "Parocho competit jus et officium exonerandi fundationes in ecclesia parochiali constitutas; imo manualia stipendia Missarum prohibetur accipere priusquam oneribus fundationis satisfecerit."[2]

A PRIEST'S TESTAMENT.

The following passage, quoted from a recent Pastoral Letter of the Archbishop of Philadelphia, bears repetition in every clerical household:

"We call the attention of the priests of the Diocese to the necessity, arising both from charity and justice, of keeping all their accounts in such a manner that, at any moment, and especially in case of sudden death, the ownership of all that is in their possession may be perfectly clear. The failure to do this causes grave scandal, and may bring about serious acts of injustice, and sometimes vexatious lawsuits, when a priest's relatives claim and take possession of property which does not belong to them.

"This can be avoided, if the following simple rules are followed:

"Every priest should make a will at once, if he has not done so, and mention in it all the personal property which he wishes to claim and dispose of; he should add that everything, not specifically mentioned, belongs to the Church; he should take care to leave at least part of his estate in charity; and he should have at least one priest for executor. An excellent precaution against accident would be to

[1] Deshayes, *Mem. Juris Eccles.*, n. 1308.

[2] Decr. *Nuper*, S. C. C. 23 Nov. 1697.

file a copy of each will, duly authenticated and sealed, with the Chancellor.

"Those who have church or society funds entrusted to them should open distinct accounts, marked 'In trust,' and mention the specific purpose. All personal accounts should be marked 'Personal.'

"We must remind the Reverend Clergy again of the necessity of keeping parish accounts carefully; of making the annual report to us clearly and correctly, and of drawing up and filing with their wills an inventory of all property, which will show clearly what belongs to themselves and what to the parish. We recommend them to file a copy of this inventory, duly authenticated and sealed, with their wills, in the Chancery."

PRAYERS AT HOLY COMMUNION ADMINISTERED OUTSIDE MASS.

Qu. At a theological conference just held among some of our priests, it was asserted that the oration and versicles to be said by the priest *post administrationem Communionis extra Missam* should be omitted also *pro Communione immediate ante Missam administranda.*

The Reverend gentleman advocating this practice, stated that about two years ago a decree of Rome decided this question, making it obligatory to omit not only the blessing but also the oration with the versicles, whether the Mass be *de Requie* or *de festo.*

I contended against the alleged fact that a Decree of that character had been issued by Rome, arguing that the Congregation ratified the omission of the blessing (not the prayers) in the case of Communion *immediate ante Missam de Requie danda,* and that it could hardly be that Rome would abrogate what it had insisted on by various decrees concerning the saying of the Oration, *Deus qui nobis,* and versicles, and also, in certain cases, the benediction.

If such a Decree was ever issued, or if my inference is wrong, I would wish you would let us know, as this question was warmly discussed and an explanation would certainly be greatly appreciated by all our priests.

P. A. O.

Resp. The antiphon, *O Sacrum Convivium,* may be omitted; but the prayer, *Deus qui nobis,* with the preceding versicle, *Panem de coelo,* is obligatory whenever Communion is given outside the Mass.

The same rule applies to the Blessing which is prescribed after distribution of Communion outside the Mass. It is omitted only when Communion is given before or after a *Missa de Requie*.[1]

THE OBLIGATION OF THE JUBILEE VISITS FOR RELIGIOUS.

Qu. Must religious, who live in a community and have a chapel, go to the parish church to fulfil the obligation of the Jubilee?

Resp. Yes, unless they are cloistered, or otherwise hindered, in which case the confessors are empowered to commute the obligation.

THE JUBILEE FAST ON EMBER DAYS OR VIGILS.

Qu. May the prescribed fast of the Jubilee be made on an Ember Day or Vigil, on which *lacticinia* are ordinarily allowed by the extension of the Lenten Indult, provided the privilege of *lacticinia* is not used on that day?

Resp. Yes.

LETTER OF CONGRATULATION TO THE HOLY FATHER.

In the *Analecta* of this number we publish the reply of the Holy Father to the Letter of Congratulation sent him by the American Bishops on occasion of his accession to the Pontificate. The original of this Letter was not printed at the time. We now give the full text of it here, in connection with the above-mentioned reply of His Holiness.

Baltimorae, die 7 Maii 1904.

Beatissime Pater,

Ex quo faustissimus nuntius electionis Sanctitatis Tuae ad nos pervenit, compluribus ex hac regione jam obtigit ut obsequia debitae devotionis et filialis amoris erga S.T. ipsi deferrent. At, ut omnium votis fieret satis, Illmi et Rmi Archiepiscopi, in annuo conventu qui primus, Te Pontifice, nuper habitus est, in id consilii devenerunt, ut datis a me eorum nomine literis, ad Sanctitatem Tuam totius Ecclesiae Americanae gratulationes simul mitterentur.

Dignetur igitur S. T., Archiepiscoporum, Episcoporum, Cleri, Fidelium omnium gratulationes accipere, quas ex intimis cordibus ad Te mittere gaudemus.

Tibi in primis, Beatissime Pater, gratulamur, a divina Providentia

[1] *Cf.* Van der Stappen, Vol. IV, Qu. 200. Appeltern, Vol. I, p. 273, n. 1.

ad summum Pontificatus apicem evecto; quo tanto Te digniorem praebuisti, quanto maiori animi demissione, non eius labores reformidans, sed Tuis meritis Te imparem existimans, ab eodem munere suscipiendo, quoad Tibi licuit, abhorrebas.

Gratulamur insuper Ecclesiae, cui furentibus undique procellis, concessit Dominus tam expertum naviculae Suae gubernatorem. Ad Te siquidem respicientes, Vicarium Christi dignissimum, omnes firma spes tenet, fore ut opus iam a Te alacriter inceptum "instaurandi omnia in Christo" etiam ad exitum perducere Tibi concedatur.

Nobismetipsis tandem gratulamur, quibus Tu, Beatissime Pater, vix ad Pontificatum evectus, Tuae erga Americanam gentem benevolentiae signa ostendere dignatus es, dum altera die ab electione peregrinos, qui ex hac regione Romam petierant, summa benignitate excepisti. At nos quoque vicissim, cum primum Te noscere didicimus, coepimus statim venerari et amare; praesertim cum illam in Te praeclarissimam dotem admirati sumus,—quae et virum apostolicum tantopere decet, et gubernatorem patefacit aetatis qua vivimus non ignarum,—illam videlicet animi indulgentiam, qua, in summa licet dignitate constitutus, omnibus omnia fieri cupis, nec homines ex inferioribus societatis gradibus, minus quam illos qui in altioribus sunt positi, dignaris complecti.

Dum hos animorum nostrorum sensus dicimus, omnia fausta atque felicia Tibi adprecamur, Teque, Beatissime Pater, humillime rogamus ut Statuum Foederatorum Americae Septentrionalis Praesulibus, Clero et Populo benedictionem Tuam faveas impertiri.

Sanctitatis Tuae,

Humillimus, Dmus, Obmus Servus,

J. CARD. GIBBONS,

Arch. Balt.

THE "FACULTIES" DURING THE JUBILEE.

Qu. Are the faculties of absolving from reservations, etc., granted to confessors during the three months of the Jubilee, applicable only to persons when they make the Jubilee confession, or may a priest exercise them in a general way during the three months to others who do not intend to gain or who have previously obtained the Jubilee Indulgence?

Resp. The faculties mentioned in the Encyclical are applicable only to those who are making the Jubilee *hac vice*, and for this one time and purpose.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. New Exegesis.—Father A. J. Delattre, S.J., has published a little work entitled *Autour de la Question Biblique*.[1] The writer believes that the *vogue* against which he writes would count more opponents if independence of character were not so rare. And what is the new fad? Fr. Delattre calls it New Exegesis. It claims, however, to be the ancient and true method of explaining Sacred Scripture. Its leader, Father Lagrange, describes the Catholic exegesis practised from the fourteenth to the nineteenth century as *un exercice en chambre* with little history and less philology. The countless folios written by the illustrious commentators of the last five centuries may be allowed to rest in their dust with impunity. A gap of exegetical barrenness separates St. Thomas from Father Lagrange. This position appears to be sufficiently clear and sweeping. Yet V. Ermoni desiderates greater clearness in certain points of Fr. Lagrange's *Méthode historique*.[2] What is worse, M. Blondel discovers philosophical loopholes in the New Exegesis.[3]

But to return to Fr. Delattre's book. He observes that the New Exegetes have found themselves constrained to harmonize their results with Catholic tradition concerning Biblical inspiration and inerrancy. Such attempts at harmony between criticism and tradition are not isolated phenomena. Mgr. Mignot, *e. g.*, expressed his view on the subject in an article contributed to *Le Correspondant*,[4] and thus elicited the able replies of C. Maignan[5] and A. Lott.[6] W. J. Beecher, too, contributed an article entitled

[1] Une Nouvelle École d'Exégèse et les Autorités qu'elle invoque; Liége, 1904, H. Dessain.

[2] *Ann. de phil. chrêt.*, sér. 3, t. ii, 425–429.

[3] Histoire et Dogme; les lacunes philosophiques de l'exégèse moderne; *La Quinzaine*, January 16, 1904, pp. 145–167.

[4] January 10th, pp. 3–32; Critique et Tradition.

[5] La Vérité franç., January 21, 22, 25, 26, 1904.

[6] *Ibid.*, February 2, 1904.

"The Old Tradition and the New" to the *Bible Student*,[7] in which he describes our present-day criticism as a transitory phase of thought. Fr. Delattre finds that the New Exegesis claims to be in harmony with Catholic tradition on the strength of two main authorities. The first is the Encyclical *Providentissimus Deus* of our late Pope Leo XIII; the second is the teaching of St. Jerome. Either authority, even taken singly, is of considerable weight; both combined form a well-nigh unanswerable argument; but Fr. Delattre grants neither to the New Exegesis.

Pope Leo's utterances concerning Biblical criticism have been repeatedly the subject of special investigation. One of the latest articles on the question appeared in the *Rassenga Naz.* of November 1, 1903.[8] Fr. Delattre may be wrong in his contention that the Encyclical was not understood in the sense of the New Exegesis for some three years after the publication of the document; but he is on safer ground in his main contention. And what is his main contention? The Rev. author denies the statement of the New Exegetes that their results harmonize with the principles advocated in Leo's Encyclical; or, to be more explicit, Fr. Delattre does not admit that, according to the teaching of the Encyclical, the inspired *historian* "went by what sensibly appeared."

A few words of explanation will throw the necessary light on the state of the question. The Holy Father, dealing with scientific problems which cross the field of Biblical exegesis, draws attention to three main points: First, one must discriminate between scientific facts and fancies, between truth and mere hypothesis; secondly, the inspired writers do not speak like scientists, but they "went by what sensibly appeared"; thirdly, the authority of the Fathers must not be urged outside of their proper sphere of teaching. Then, passing on from scientific problems to historical difficulties and to questions arising in the field of the cognate sciences, the Holy Father, by way of transition, uses the phrase "haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim, juvabit transferri." Here is the bone of contention. Does the Holy Father mean to apply the foregoing

[7] New Ser., i, 1–13.

[8] Leone XIII, e la critica biblica, pp. 28–45.

principles to historical and other similar problems also, or did he intend the phrase to be a mere rhetorical transition? Fr. Delattre has written well on the subject; but many things and good things will, no doubt, have to be written before it be generally admitted or generally denied that, according to the teaching of Leo XIII, the inspired historian "went by what sensibly appeared."

Fr. Delattre makes out a better case when he treats of St. Jerome's view on the question at issue. In general, such patristic investigations have been considerably facilitated by the excellent patrological monographs that have recently appeared or are in the course of publication. The reader will grasp the drift of this remark, if he remembers the names of Bardenhewer,[9] Harnack,[10] and Schmid.[11] At the same time, we must keep in mind that St. Jerome's authority does not finally settle the question whether the inspired historians "went by what sensibly appeared." His opinion on the Canon of the Old Testament, and on other points of Catholic teaching is not considered decisive; why then make him the highest arbiter in the present question? The New Exegetes may be right, or Fr. Delattre may be right, even in spite of St. Jerome's position in the case. But the patrons of both sides of the controversy are well able to defend their respective views, and neither side has as yet spoken its last word.

2. Inspiration and Exegesis.—By a singular coincidence Father Fr. von Hummelauer, S.J., wrote a monograph on the meaning and the probable extent of the New Exegesis while Fr. Delattre composed the above work against it. The title of Fr. von Hummelauer's pamphlet suggests an intimate connection between inspiration and exegesis,[12] and thus insists on the principle that must be decisive in the question as to the proper method of exegesis. If we wish to know how much money we can draw out of a bank, we need only remember how much we deposited; similarly, if the interpreter wishes to know how much information as to profane subjects he may look for in the Bible, let him consider how much of it was deposited in the Sacred Books by the

[9] Geschichte der altkirchlichen Litteratur, vols. i, ii; Herder.

[10] Chronologie der altchristlichen Litteratur, vols. i, ii; Leipzig, Hinrichs.

[11] Grundlinien der Patrologie, 6 ed.; Freiburg, 1904, Herder.

[12] Exegetisches zur Inspirationsfrage. Mit besonderer Rücksicht auf das Alte Testament. *Biblische Studien*, ix, 4; Freiburg, 1904, Herder.

inspired authors. In this sense, exegesis and inspiration are correlative terms: both have truth for their object; inspiration deposits truth; exegesis draws it forth from the inspired books.

It must not be imagined, however, that inspiration and exegesis cannot be considered absolutely. Recent publications on inspiration alone or exegesis alone are too numerous to allow of such a mistake.[13] Billot, *e.g.*,[14] Schanz,[15] Dahle,[16] Sheraton,[17] Merisi,[18] Portig,[19] Burrell,[20] Grannan,[21] Curry,[22] and Gaucher[23] have written on inspiration, while Fonsegrive,[24] Ermoni,[25] Fontaine,[26] and Cheyne[27] have contributed special studies on exegesis. Professor Cheyne invites the reader not to be content with the principles of textual and literary criticism; he is to look at the political character of the writer and at the Babylonian and North-Arabian influences under which he lived, in order to arrive at the true meaning of the Sacred Books.

Father von Hummelauer considers the terms inspiration and exegesis more in their correlative than in their absolute meaning. Hence he limits his investigation to three points: (1) the form of literature in which the narrative portions of the Old Testament have come down to us; (2) the human side of Biblical inspiration; (3) the human authors of the inspired books.

[13] Cf. *Biblische Zeitschrift*, ii, 3, 303 ff.

[14] De inspiratione sacrae Scripturae theologica disquisitio; Rome, 1903, de Prop. Fid.

[15] Die Inspiration der Heiligen Schrift; *Kölnische Volkszeitung*, 1904, Lit. Beilage 11.

[16] Der Ursprung der Heiligen Schrift; Leipzig, 1903, Ungleich.

[17] The Process of Inspiration; *Bible Student*, New Ser., i, 13–20.

[18] Le fonti dei Libri Sacri e il dogma dell' ispirazione; *Scuola Catt.*, Nov., 1903, 423-438.

[19] Helmholtz und die Inspiration; Glauben und Wissen, i, 11 H.

[20] "Is" or "Contains"? *Bible Student*, New Ser., i, 22–24.

[21] Questions d'écriture sainte; trad. de l'anglais par l'abbé L. Collin; Paris, 1903, Lethielleux. A collection of articles which have been published in the *Catholic University Bulletin* and the *American Catholic Quarterly Review*.

[22] Vocal and Literary Inspiration of the Bible; New York, 1903, Macmillan.

[23] Saint Jérôme et l'inspiration des livres deutérocanoniques; *Science cathol.*, Febr. 1904

[24] A propos d'exégèse; *La Quinzaine*, Dec. 16, 1903, 441–453.

[25] La crise de l'exégèse biblique; *La Quinzaine*, Febr. 16, 1904, 481–499.

[26] Exégèse catholico-protestante; *Science cathol.*, March, 1904.

[27] An Appeal for Higher Exegesis; *Expositor*, ix, 1–19.

3. Literary Form of the Narrative Portions of the Old Testament.—A few years ago a Jesuit Father who had been working quite successfully among the Indians conceived the unlucky idea of writing an historical novel concerning the principal worthies of his particular tribe. Forthwith the Indians regarded him as the greatest liar they had ever known. He had to abandon his mission, and begin his career anew in parts where he was not known. And still, the civilized reader does not consider the historical novelist in the light of a prevaricator. Now suppose the Bible should contain a historical novel, ought the Bible student to agree with the Indian standard of truthfulness or with that of the civilized reader? Father von Hummelauer draws the attention of his readers not merely to the historical novel, but also to the fable, the parable, the epic; again, to the form of *religious* history, of antique history, of national tradition or folk-lore, of the Midrash, and of the prophetic or apocalyptic narrative. The author believes that God can move the inspired writer to make use of one and all of these various literary forms in his narratives. And what becomes of Biblical inerrancy in this case? An inspired parable, or epic, or historical novel is truthful in the same way in which profane works of the respective literary form are considered truthful. The reader well knows that the *religious* historian makes the material and the form of his narrative subservient to edification; he knows that the *antique* historian represents his facts in an artistically free form; that in folk-lore, fiction is not limited to form, but extends to the contents of the narrative, though some, and perhaps a great many, of its statements, may be historically true; that the Midrash resembles our passion-play in representing a Biblical narrative in such a way as to inculcate a religious or moral lesson; finally, that the apocalyptic narrative contains a great many symbolic representations.

According to Fr. von Hummelauer, several of the Old Testament narratives actually present some of the foregoing literary forms. Scholz had suggested that the Book of Judith might be a parable, but Fr. Prat mentions the Book in connection with the Midrash.[28] The epic is represented in the psalms on creation, *e.g.*, Ps. 135, and on Pharaoh's death in the Red Sea. The historical

[28] *Études*, 1902, iv, 625.

novel is mentioned in connection with the Books of Ruth, Judith, Esther, and Tobias by such writers as Fr. Prat,[29] Fr. Brucker,[30] Scholz,[31] Schanz,[32] Vigouroux,[33] E. Cosquin,[34] L. Fonck,[35] A. Durand,[36] Lagrange,[37] and Gayraud.[38] Finally, and here we touch upon the most important point, Fr. von Hummelauer is of opinion that the Book of Genesis presents the form of national tradition or folk-lore, while the Book of Ruth may be considered as a form of family tradition. He gives three reasons for his view as to the Book of Genesis: (1) The formula "these are the generations" or "this is the book of the generation" occurs some ten times in Genesis, and replaces the Hebrew expression *'elle toledoth;* it appears to be agreed that the rendering is not exact, but the Rev. author believes that the rendering "this is the national tradition concerning heaven and earth," or "this is the folk-lore concerning Adam," would be correct. The author of Genesis claims, therefore, to write a series of national traditions. (2) The primeval records of all other nations have passed into national tradition or folk-lore; now, there is no evidence to prove a special divine intervention in favor of the earliest Hebrew records. (3) The first eleven chapters of Genesis present a remarkable affinity to the national traditions of other nations, so that we naturally consider them as their Hebrew parallels.

Fr. von Hummelauer's brief treatise on the various kinds of Old Testament narratives is far from being singular. For the convenience of the reader we give a few references to other recent studies of the same character.[39] The opinions of a number of recent exegetes as to the presence of myth and fiction in the inspired books of the Bible were collected in an article published

[29] *Études*, 1902, iv, 624 ff.
[30] *Études*, 1903, i, 231.
[31] Kommentar über d. B. Judith u. über Bel u. Drache; Leipzig, 1898.
[32] Apologie, 576, 582.
[33] *Revue Biblique*, 1899, 50.
[34] *Ibid.*, pp. 50 ff.
[35] *Civiltà Catt.*, 1903, x, 580.
[36] *Revue du Clergé franc.*, 1902, xxxiii, 8.
[37] La méthode historique, Paris, 1903, 83 ff.; *Revue Biblique*, 1896, 511.
[38] *Revue du Clergé franc.*, 1903, xxxiv, 118.
[39] Cf. *Biblische Zeitschrift*, ii, 3, pp. 307 ff.

in the *Biblical World*.[40] Fr. Fontaine vigorously opposes such views,[41] but Hehn defends the other extreme, combining even the vagaries of Gunkel, Winckler, and Zimmern with Catholic exegesis.[42] A French writer known by the initials S. L. agrees with König's view as to the legendary character of the earliest Hebrew period, whilst he finds the epos prevalent in the period from the Egyptian bondage down to the time of Samuel.[43] Winckler's astral myths are rejected by H. Guthe in his *Geschichte des Volkes Israel*.[44] Single phases of the question have been considered by Magnani Seconda,[45] Molloy,[46] Drexler,[47] Hoppe,[48] Davidson,[49] Bezold,[50] Schneider,[51] and Currell.[52]

4. The Human Side of Inspiration.—Fr. von Hummelauer considers in this part of his pamphlet again the historian of the Old Testament rather than any other inspired author. The author supposes the well-known principle that by merely quoting a source we do not become responsible for the objective truthfulness of the same. A quotation is true if it faithfully reproduces the original text. In the same way, a history of Rome according to Livy, *e.g.*, does not vouch for the objective truthfulness of the narrative; such a history is true, if it faithfully represents the history of Rome according to the record of Livy. It cannot be called in question that the Bible contains quotations, and at times these quotations are said to be colorless so that they cannot be distinguished from their context except by critical means.[53]

[40] xxii, 342–357; Myth and Fiction as employed in the Bible.

[41] La Bible: histoire ou légende? *La Science cath.*, Nov., 1903, 1017–1041

[42] Sünde u. Erlösung; Leipzig, 1904, Hinrichs.

[43] *Ann. de phil. chrêt.*, cxlvi, 207–213.

[44] 2d ed., Tübingen, 1904, Mohr.

[45] I primi capitoli della genesi dalla creazione del mondo alla torre babelica Rome, 1904.

[46] Charactère historique du premier chapitre de la Genèse; Rome 1904, Cuggiani.

[47] Wann lebte Adam? Ravensburg, 1903, Alber.

[48] Das erste Blatt der Bible; Mölln, 1903, Eckel.

[49] The Bible Story of Creation; *Expositor*, ix, 286–300.

[50] Die Schöpfungslegende; Bonn, 1904, Marcus.

[51] Was ist's mit der Sintflut? Wiesbaden, 1903, Staadt.

[52] Ruth: A Study in the Short Story; *Bible Student*, viii, 283–288.

[53] Cf. Prat, *Études*, 1901, i, 485; Durand, *Revue du Clergé franç.*, 1902 xxxiii, 20 ff.; Lagrange, *Revue Biblique*, 1896, 508.

Now Fr. von Hummelauer maintains that the Books of Samuel, of Kings, and of Paralipomenon are a history of Israel according to the Annals quoted in these books and corrected according to the prophetic source utilized by the writers; that II Mach. iii—xv professes to be a history according to the writings of Jason;[54] that the Books of Josue, Judges, and of I Mach. must be considered historical in the same way in which the foregoing books are historical; that most of the Old Testament quotations found in the New Testament are citations according to the Septuagint translation; that several typical applications of Old Testament passages on the part of New Testament writers may have been made according to the current interpretation of Judaism; that finally the names of the Old Testament authors are given by New Testament writers according to the current Jewish tradition. In none of these cases, therefore, can we hold the inspired writer responsible for the objective truthfulness of his course, unless he freely vouches for the same. This does not impair the historical character of the inspired books; for they are as truthful as historical documents usually are. In fact, they are more reliable than other historical documents, seeing that gross errors are incompatible with the dignity of an inspired work. Nor does this explanation conflict with the Fathers, seeing that they explained away their historical difficulties by having recourse to a spiritual meaning of Sacred Scripture.

5. Human Authorship of the Inspired Books.—It is quite certain that every book of the Bible has a human author besides the divine; it is certain that the Book of Acts was written by the author of the Third Gospel; it is certain that nearly all of the fourteen Pauline epistles were written by the Apostle of the Gentiles; it is certain that the Old Testament books were written by authors living before the date of the New Testament books in which they are cited; it is certain that the New Testament authors lived during the life-time of the Apostles. But beyond this, Fr. von Hummelauer believes the Church has no authentic tradition as to the authorship, the composition, and the history of the inspired books. Moreover, the Rev. author believes that the whole question outside of the foregoing limitations belongs to

[54] Cf. Prat, *Études* for 1902, iv, 621, ff.; 1901, i, 483; Schanz, Apol. ii, 573.

literary criticism rather than to theology. It is, therefore, as independent of the authority of the Fathers as are other scientific problems.

The same question has been considered by Fr. von Hummelauer in an article contributed to the *Civiltà Cattolica*,[55] by McPheeters,[56] by a contributor to the *Beweis des Glaubens*,[57] by Brucker,[58] by Cereseto,[59] by Wright,[60] by Trabaud,[61] by Vetter,[62] and by Crawford.[63] The incarnate Word of God became like unto men in all things excepting sin; similarly, the inspired word of God became like human writings in all things excepting error.

[55] 1903, Febr. 21, ix, 397 ff; cf. Osservatore Cattolico of Milan, 1903, Febr. 26, 27; Condamin, *Revue Biblique*, 1900, 34 ff.

[56] The Question of Authorship; *Pr. Th. Rev.*, i, 579–596.

[57] Die Frage; 3 F., vi, 10 H.

[58] *Études*, xcviii, 386–401; *Bulletin d'Écriture Sainte.*

[59] Tre classi di dottori; Monza, 1903, Artigianelli.

[60] Dr. Driver's Rope of Sand; *Bible Student*, New Ser., i, 151–157.

[61] Les origines de la loi mosaïque; *R. Th. Ph.*, xxxvi, 281–307.

[62] Die literarkritische Bedeutung der altt. Gottesnamen; *Th. Qu.*, lxxxv, 520–547.

[63] The Canon in the Time of Samuel; *Bible Student*, viii, 339–345.

Criticisms and Notes.

THE CATHOLIC PAROCHIAL SCHOOLS OF THE UNITED STATES. Chapter XXI of the Report of the Commissioner of Education, for 1903. United States Bureau of Education: Washington, Government Printing Office. 1904. (Advance Sheets.) Prepared by the Rev. Morgan M. Sheedy, Altoona, Pa.

TENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS FOR THE ARCHDIOCESE OF PHILADELPHIA, FOR THE YEAR 1903—1904. Catholic Standard and Times, Philadelphia, Pa.

REPORT OF THE CONFERENCE HELD BY PAROCHIAL TEACHERS of the Diocese of Rochester. July 26-28, 1904. Rochester: John P. Smith Printing Company.

"OLD TIMES IN THE COLONIES." By the Rev. H. T. Henry, Litt.D. From Records of the American Catholic Historical Society of Philadelphia. No. 7 of Educational Briefs, published by the Superintendent of Parish Schools, Broad and Vine Streets, Philadelphia, Pa., July, 1904.

MORALITY WITHOUT RELIGION IN EDUCATION. By the Rev. Joseph J. O'Connell, Rector of St. Stephen's Church, Port Carbon, Pa. Published by Chronicle Publishing Co., Pottsville. 1904.

In the above list we have a representative exposition of what is being done at the present date in Catholic Parochial School work, and what is most needed for the perfecting of the same work.

I.

Father Sheedy, of Altoona, Pa., makes a report (covering about twenty closely printed pages) to our National Government, in which he sets forth the actual condition of the Parochial Schools in the United States. This statement includes a brief history of the origin of the Parochial School, in which the author takes just occasion to make clearly understood the reason why Catholics find themselves compelled to organize a method of education which lays them open to the charge of holding aloof from the popular aim represented by the Public School system. He shows how well disposed the Church is toward popular education, provided it be an education which does not

injure the heart whilst seemingly helpful to the development of the mind. The irrefutable proof of this attitude of the Church in favor of education is to be found in the sacrifices which Catholics make for the maintenance of a separate school system wherein they are free to impart the lessons of morality and religion together with secular knowledge. Besides paying their regular quota of taxes for the support of the Public School, the citizens whose Catholic convictions prevent them in conscience from sending their children to the State School expend more than twenty million dollars annually to provide an education for their young which does not neglect the essential environment of a religious atmosphere.

With admirable skill and yet without exaggeration, Father Sheedy demonstrates by comparison of efforts and results that the "greatest religious fact in the United States to-day is this, that over a million children are being educated in the Catholic parochial schools without any aid from the State." Nor does he confine himself to figures and facts, which, whilst they represent a certain numerical strength and growth, are in themselves no proof of solid scholastic work. He enters into an examination of the methods adopted in our best parochial schools, the steady tendency of modelling the Catholic system upon the highest standards of known pedagogy, and of bringing the management of the classes into a harmonious movement by which the training in our schools is being perfected so as to reach the ultimate intellectual requirements of a secular culture no less than that moulding of character by which virtuous conduct and an excellent quality of citizenship are attained.

A considerable part of Father Sheedy's report is taken up with the outline of parochial school work, the course of studies in our Catholic graded schools, the methods of control by means of weekly and monthly reports, the visitations of diocesan superintendents. But of special interest are the paragraphs devoted to what might be called the Normal Methods in connection with our schools. Here the author shows what is being done to aid the training of our teachers, the development of Catholic teachers' institutes, and the various means adopted to bring about a mutual understanding and common uniformity among the different bodies of teachers represented mostly by the Religious Orders whose members devote their whole lives to the work of educating.

In concluding his survey of the activity of the Parochial School in the United States, Father Sheedy sums up the results. Apart from

the directly beneficial influence derived from the system by the mass of our Catholic youth, the writer notes a growing change in the convictions of public-minded educators outside the Catholic Church in favor of religious training. "For a long time, Catholics were alone in their stand for denominational schools; but the logic of events has brought to their side many Lutherans, Methodists, Episcopalians, and even Baptists." He refers to the recently-formed Association of Educators at Chicago, which has avowed its purpose of making efforts from a new standpoint "to obtain religious and moral education in the Public Schools." The testimony of men like President Hadley, of Yale University, to the effect that, for the preservation of our commonwealth, "a way must be found to blend religious and secular instruction in the schools," is a striking proof of a gradual change in public opinion, even among men who look mainly to the economical and political welfare of the nation. Even President Eliot of Harvard allows that "our educational system has not solved any one of the great problems that trouble the country at the present time," and he may come to recognize that his colleague of Yale is right in asserting with the Catholic Church that you cannot "make the right kind of a citizen by a godless education and then adding on religion afterwards. That idea is wrong. Education and religion must go hand in hand."[1]

II.

A striking illustration of the actual work done in conformity with the foregoing report to the United States Commissioner of Education regarding the Catholic Parochial Schools, is had in the Annual Diocesan Report by the Rev. Philip R. McDevitt, Superintendent of the Philadelphia Parish Schools. In 104 parishes there are 115 schools; some of these are exclusively for boys, in others girls only attend, but most of them are equipped with teachers and appointments for children of both sexes in different departments. The growth of these schools within the diocesan limits is indicated by the statistics of the last year. At the close of the year 1903–1904 the number was 48,756, an increase of 3,403 over the previous year. The enrolment is 52,005 pupils for the present scholastic year.

The work of Father McDevitt during the past year consisted partly in observation of the teachers' work, partly in examination of the pupils. The Report deals in the main with the practical deductions to

[1] Page 1100 of the U. S. Report.

which his observations of the teachers' work have led him; and here we meet with an analysis of Catholic principles in their application to effective instruction which every teacher should take to heart. Religious instruction is the keynote to our system. "It should be the predominating factor, the informing element of our educational system. It is this conviction that has brought our parish schools into existence; wanting this element they have no reasonable claim on Catholic support or patronage."

Father McDevitt does not merely dogmatize, though his words must be of sterling worth to those who find a way to take them to heart. He labors, devises plans and means, with infinite considerateness and patience, by which his teachers may carry into effect the advice he offers them. It has been our blessed privilege to coöperate with this high-minded leader among Catholic educators and with the self-sacrificing religious who have readily followed his suggestions by preparing the *Manual* for Teachers of Christian Doctrine; and we might be induced to speak with enthusiasm of a work which so deeply concerns the Catholic cause in our land, but the testimony of other religious throughout the country, the testimony of bishops who have given the matter their conscientious thought and who approve without reservation of this step inaugurated by the Philadelphia Superintendent of Parish Schools, relieves us from any suspicion of overestimating the efforts thus begun in furnishing admirable pedagogical helps where they are needed.

The Report is not, however, limited to urging a correct and helpful method of Christian Instruction. It dwells upon the other fundamental branches, particularly the three R's; and a detailed outline, furnished by Professor Robert F. Anderson, directs the teachers to a uniform method of teaching arithmetic for the grades below the High School.

The latter half of the Report is devoted to an exposition of the system of High Schools which act as unifying centres for the coöperative work of the Parochial Schools. The Resolutions of the Catholic High School Committee which met at St. Louis, last July, are set forth with such comments as tend to the practical development of a Catholic High School for girls similar to the finely equipped and splendidly active High School for Boys under the direction of Dr. H. T. Henry. In conclusion Father McDevitt adverts in detail to the prospects of an "Educational University" where our teachers may enjoy the common advantages of the best pedagogical training.

III.

In direct convergence with the lines suggested by the Superintendent of the Philadelphia Parish Schools, for the formation of a Teachers' Institute which might eventually become a general educational university, is the work of three Teaching Orders in the diocese of Rochester, N. Y. The Sisters of St. Joseph, the Sisters of Notre Dame, and the Sisters of Mercy, representing the principal orders in charge of the parochial schools, convened for a three days' conference under the presidency of the Vicar General. The immediate object of the Conference, at which some 200 Sisters of the three Orders mentioned assisted, was "to compare educational experiences, with a view of adapting from various educational sources whatever was found valuable; how means and methods of instruction might be improved and thus a greater excellence in the school system might be secured." A second object of the conference was "to discuss the matter of text-books, with a view of securing uniformity throughout the schools." Other incidental topics which became the subject of mutual agreement were those of uniformity in the time of closing the schools in June, and of determining fixed dates for the semi-yearly grade examinations. The Report prints in full the papers read before the Conference on subjects previously assigned. These included *Reading and English; Arithmetic* (how to improve its study); *History; Music* (how to teach it); *The Teaching of Spelling; Geography; Penmanship.* After the reading of each of the foregoing essays embodying practical suggestions there followed an expression of views, criticisms, experiences eminently helpful, and a committee was appointed to incorporate the results of the discussions in a programme tending to render them practical in the schoolwork. We note with pleasure that the Conference in one of its resolutions recommended to all the teachers the *Manual* of the DOLPHIN Press under the approval of the Right Reverend Bishop. Another excellent and practical measure adopted by the Conference was the recommendation to teach choral singing, in connection with the course in vocal music in our schools, as a preparation of future church choir work.

IV.

The selection of proper text-books in our parochial and secondary schools is of great importance. In the matter of secular learning, such as science, history, and general literature, we have to keep

abreast with the demands of the times and places in which we expect our youth to take active part. This makes it necessary to keep in touch with the progressive movements of our public schools, and to draw, as much as possible, from the same or similar sources whatever appertains to the intellectual and physical discipline, by which a harmonious culture of all the elements in a commonwealth is promoted.

Incidentally, we have another interest in the public schools of our land. Whilst, because of their insufficiency in divorcing religion from education, we cannot conscientiously patronize them ; we have a right, as taxpayers and supporters (however reluctant) of these common schools, to contend against their being made hotbeds of a culture that is directly hostile to Catholics, or that propagates lies about the Catholic Church. Thus there devolves upon us the duty of protesting against sectarian activity in the public schools by means of textbooks which distort history, or inculcate immoral principles, to the detriment of truth, charity, and social purity.

This task has been undertaken in the two last pamphlets placed at the head of this notice, in a widely different, yet withal very effective way. The first is a brochure of nearly 60 pages, from the pen of the Rev. H. T. Henry, Litt.D., President of the Philadelphia Catholic High School for Boys. It was originally published in the *Records* of the Philadelphia Catholic Historical Society, but finds a timely re-issue in the *Educational Briefs*, edited by Father Philip McDevitt. "Old Times in the Colonies," is the title of a volume composed by Charles Carleton Coffin, published in 1881, and recommended for "Lessons in Language," and "General Reading," by Dr. Edward Brooks, Superintendent of the Philadelphia Public Schools. The book thus expressly endorsed by the head of the Philadelphia Public School system for instruction "in Language in our Elementary Schools," teems with evidences of ignorance and malicious errors about Catholic principles, doctrines, and institutions. To allow the teachers of the public schools to poison the minds of our young by such means would be criminal; and Dr. Henry has made such capital work by exposing the dishonesty and mischief of the whole matter, that Superintendent Dr. Brooks felt obliged to withdraw the obnoxious volume from his catalogue of books proposed for reading in the public schools. Quite distinct from its polemical value Father Henry's brochure deserves to be read as a bit of delicious satire from which every vulgar breath or commonplace is excluded. It has a real claim to being classed as good literature.

V.

Father O'Connell's pamphlet is not unlike in its purpose to the foregoing, although it addresses itself to the general public and combats —not a specific misuse of the public school as a means of arousing anti-Catholic prejudices, by a distortion of facts, but rather the attitude of its representatives who teach false principles in so vital a matter as moral training. The complete title of the brochure before us is: "In defense of Religion and the Dignity of Labor; or *Can there be true Morality without Religion in any System of Education?*" The discussion embodied in its pages was provoked by the blatant utterances of a local superintendent of Public Schools, who as President of the County Educational Association undertook to advocate certain pedagogical principles which not only ignored the essentials of morality in the training of our youth, but also were directly calculated to discredit the Catholic claim of religion as the basis and concomitant of all sound education. With admirable directness, and in a style at once convincing and moderate, the priest exposes the unsoundness of Mr. Ditchburn's principles, lays bare the lack of logic in his argument, points out the one-sidedness of his statistics, and then dwells with earnestness upon the injurious effects which must result to the individual and the community from the advocacy of a doctrine which ignores religion in education. Father O'Connell demonstrates in a terse and interesting fashion that the true standard of morality—upon which a healthy and contented society is to be based—must be sought in religion. In corroboration of this claim he quotes the testimony of facts, the experience of educators, and the statements of public men in Church and State. In conclusion he applies the doctrine of religious education to the conditions of the workingman whose life he knows as only a priest interested in the spiritual and temporal welfare of his flock can know it. We understand that Mr. Ditchburn has been obliged—as a direct consequence of Father O'Connell's exposition—to resign his position as Superintendent of Public Schools in the district. It will be well for priests who have a school to maintain in the midst of a prejudiced community to make themselves masters of Father O'Connell's arguments.

H. H.

THE HOUSEHOLD OF FAITH. Portraits and Essays. By George W. E. Russell. London: Hodden & Stoughton. Pp. xii—425.

Mr. Russell's *Household of Faith* reminds one, in its eclecticism, of the Cathedral of Emmanuel Swedenborg in whose chapels each religion of the world was to worship contentedly. It embraces Dr. Pusey and Cardinal Manning, Archbishop Tait and "Father" Mackonochie, Mr. Gladstone and Zachary Macaulay, Dean Burgon and Archbishop Magee. In this strange "household" of contradictory faiths, Evangelicals dwell side by side with Anglo-Catholics: the Plymouth Brother is to be found cheek by jowl with the Irvingite and the Christian Socialist. The very diversity of the contents provides the reader with novel and oftentimes instructive matter. The author's cosmopolitan tastes make him a trustworthy cicerone in opening to the stranger the inner thoughts, purposes, schemes and ambitions of leaders of Ritualism and Evangelicalism, tinged by a stray coloring of socialism, and flavored by radicalism which has "disestablished" for its watch-word.

He stoutly champions the cause of the late Mr. Mackonochie, the erstwhile leader of Ritualism; his volume is dedicated to Mr. Stanton, the latter's veteran curate, who has blended in himself the most uncompromising Evangelicalism with the full teaching of Catholicism on the Sacraments and the veneration of Saints; he defends against Mr. Round the right of the Church of England to retain the term "Mass" and the doctrine embodied in the term; he praises unreservedly Evangelicals for their piety, their personal devotion to Christ, their deep sense of sin, their reverence for the Written Word, their firm hold on dogmatic truth; he denounces the recent judgments (euphemistically styled "opinion") of the two Anglican Archbishops on the ceremonial use of incense and on the reservation of the Sacrament as "a mockery, a delusion, and a snare"—a caustic phrase which he justifies by an appeal to similar strong language used by Dr. Temple, in a letter written in 1861 to Bishop Tait at the height of the "Essays and Reviews" controversy; and he repeatedly puts forward freedom of the Anglican Church from the fetters that bind it hand and foot to the State as the one true panacea for its doctrinal and other ills.

The Catholic reader will very naturally turn to the essay on Cardinal Manning. Let us say at once that it is written from the standpoint of a friend. Mr. Russell informs us that he was admitted

to intimate intercourse with his subject during the last ten years of his life, and from the concluding words of his appreciation can be gauged the tone of the earlier part: "Here was a man who was a priest in every fibre of his being; who was utterly devoted to the Will of God, and to the Church, which, for him, was the organ of that Will; who served it through a long life of absolute and calculated sacrifice; and who now enjoys his everlasting reward in the company of 'just men,' once like himself encompassed with human infirmity, but now through grace 'made perfect.'"

In parts it is to be regretted that Mr. Purcell's uncalled-for innuendoes and petty criticisms of a great character which he was constitutionally incapable of appreciating, have been allowed to warp his usually fair judgment, notably in misreading Manning's share in the Errington incident,[1] and in exaggerating what he is pleased to call the "judicious wire-pulling" of the Pope by Manning in England through the agency of Mgr. Talbot at the Vatican,—and few dispassionate readers, we imagine, will accept his *ipse dixit* that Mr. Purcell has "effectually justified himself" against the critics (not, be it noted, in many cases, Roman Catholics) of the methods and statements of his biography. On the other hand, Mr. Russell dismisses, we trust forever, the unworthy suspicion fomented by Manning's brother-in-law, the celebrated Bishop Wilberforce, that the Cardinal forsook the Church of England for the Church of Rome because he saw that there was no chance of an Anglican mitre for him, while there was a prospect (if only a remote one) of receiving a bishopric in the Church of his adoption. The history of his refusal of the Sub-Almonership to Queen Victoria—a sure stepping-stone to the episcopate—offered him by Archbishop Harcourt (the present statesman's grandfather), and the reasons set down in a private memorandum, with a touching unveiling of the secrets of his inmost soul, for the refusal, prove above all question the working of an exactly opposite spirit. "I am afraid," he writes, in words that would require

[1] For example, on page 153, after quoting Mr. Purcell's "significant footnote" that, after Wiseman's death, there was a break in the correspondence between Manning and Mgr. Talbot "either (because) no letters were exchanged . . . or (because) the correspondence has not been preserved," he adds, "I incline to the latter hypothesis." This remark, with its implied suggestion of disingenuousness, is, we take leave to observe, quite unwarrantable, unsupported as it is by a vestige of evidence.

the perverse ingenuity of Mr. Purcell to misread, "of venturing out of the Church into the Court. . . . I would fain simply deny myself as an offering to Him who pleased not Himself, and perhaps, in a distinction and an honor having worldly estimation, such a denial is better for me, than in money and the like."

Mr. Russell also fairly judges Manning's after-history, which, to the superficial mind, might seem to be directed by motives of ambitious self-advancement, as dominated by the desire to further "the advancement of Christ's Kingdom in every possible way." "He felt that he had a special mission, which no other man could so adequately fulfil, and that was to establish and popularize in England his own robust faith in the cause of the Papacy as identical with the cause of God. . . . He identified his own purposes with the will of God." His narration of the differences on matters of ecclesiastical policy (such as the establishment of a Catholic College or Oratory at Oxford) between Manning and Newman is not so satisfactory. The shadows of the picture are so exaggerated as to obscure the lights. Had the great Oratorian been included in Mr. Russell's cosmopolitan *Household of Faith*, no doubt we should have been given a fairer view of his relations, official and private, with his brother Cardinal. As it is, the brief reference to him in the essay on Cardinal Manning "is adequate where it is not misleading."

Turning to the more theological parts of the volume, we find Mr. Russell rivalling the late Dr. Littledale in denying that St. Peter was ever at Rome, or Bishop thereof, or, that "if ever he had been Bishop there and had enjoyed any headship over the rest of the Apostles, he transmitted that headship or had the power to transmit it, to his successors in the Roman See." Nay; he goes farther, for he declares that he is unable to recognize "even that Primacy of Peter which moderate Anglicans are sometimes ready to concede." To other points of Catholic doctrine he has no such objection; Sacramental Confession is defended with genuine zeal; prayers for the Faithful Departed are declared to be a part of the heritage of English Churchmen; Lord Shaftesbury and Dr. Arnold are quoted convincingly in favor of the use of the Crucifix and of Sacred Images. On the thorny subject of Eucharistic doctrine, Mr. Russell connects the Presence with the Consecrated Elements, and asserts roundly that "the Mass is the service of the Holy Communion—nothing more or nothing less," stating elsewhere that the Sacrifice of the New Law "merely presents and pleads before the Eternal Father the one atoning Sacrifice

once for all offered on the Cross." In support of this latter contention he provides a *catena* of witnesses, from Cranmer and Ridley to Jeremy Taylor and the two Wesleys. The quotations from the Reformers are not very convincing; they have the air of being raked up at second-hand without regard to the context, and while in some respects they might have been supplemented by other and stronger passages, they strike one as ambiguous in their present form. It should be added that Mr. Russell altogether exaggerates the prevalence of the pre-Reformation theory that the Mass was a Sacrifice "separate from, or additional to, or repetitory of, the one Sacrifice on the Cross," instead of its re-presentation.

The remaining essays afford instructive reading to those interested in the histories of Anglican worthies, archiepiscopal, clerical, and lay. The Erastianism of Archbishop Tait, a Presbyterian at heart; the dour doggedness of the ritualistic Mr. Mackonochie; the uncompromising Churchmanship of Mr. Gladstone (Mr. Russell's hero, a Bayard *sans peur et sans reproche*); the learning and saintliness of Dr. Pusey; the eccentricities of Dean Burgon, the stout attacker of the Revised Version, an aggressive controversialist sparing no man in public, sympathetic and tender-hearted to a degree in private; the worldly common sense of Archbishop Magee; the history of the "Restored Apostolate" of the Irvingite sect with its fascinating account of that strange pilgrimage of latter-day Apostles to the successor of Peter in whom (though they knew it not) was concentrated the fulness of the Apostolic power that they deemed in abeyance;—are all described vividly and crisply with many a shrewd observation and happy witticism. Mr. Russell is to be congratulated on having combined considerable instruction with not inconsiderable pleasure.

THE EDUCATIONAL THEORY OF IMMANUEL KANT. Translated and edited with an Introduction, by E. F. Buchner, Ph.D. Pp. xvi—309. Philadelphia: Lippincott Co. 1904.

It is not likely that readers of these pages will go to Königsberg, present or past, for their pedagogy. At the same time, whatever the great genius who made the quaint old Prussian city famous for all time has thought and said on so vital a subject cannot but have an interest for those whose duty or taste inclines them to the study of educational theory. One must, it is true, dissent from the Kantian philosophy as a whole, and one must deplore the modern agnosticism which is its logical consequence. Nevertheless, this need not blind

one to the fact that a profound thinker and a strong character such as Kant's could not fail to bring forth not a little that is deserving of serious attention. The present work, in which his theory of education is set forth in a translation which probably represents his thoughts more clearly than does the original crabbed German for which he was noted, presents the substance of what he produced both professedly and incidentally in that connection. The treatment falls into three sections. The introduction gives the chronology of Kant's life and writings, the history of the *Lecture-Notes on Pedagogy*, the sources of his theory, its philosophical basis and its relation to the rest of his system, together with a very good critical appreciation of its value (pp. 11–98).

The second part of the book contains a translation of Kant's *Lecture-Notes on Pedagogy* (pp. 101–222), and the third part gives selections on education from his other writings (pp. 225–291). These selections cover a large range of subjects and reflect at once the attainment of the scholar, the insight of the philosopher, and the practical experience of the man.

In looking over Kant's theorizing one is struck less by the influence of his peculiar philosophical system, though of course the traces thereof are unmistakable if the eye be trained to find them, than by the sound sense and strong hold on duty which were so marked in the stoically living Kant, philosopher. Taking up the book at random one reads for instance: "Can necessity ever justify a lie? No. There is not a single conceivable case in which it is excusable and least of all before children who would look upon every trifling thing as a necessity and would often allow themselves to lie" (p. 206). And again: "A child's envy is aroused when he is constantly reminded to value himself according to the standard of others. He should, on the contrary, consider himself according to the ideas of his own reason. Humility, therefore, is nothing else than a comparison of one's worth with moral perfection. The Christian religion, for example, makes man humble by leading him to compare himself with the highest model of perfection rather than by teaching humility directly. It is absurd to make humility consist in valuing one's self less than others: 'See how such and such a child behaves,' etc. To speak to children in such a manner produces only an ignoble turn of mind. When a man estimates his value according to others he attempts either to lift himself above them or to diminish their worth. The latter is envy." One might go on quoting such passages indefinitely. These

may suffice to give the reader some impression of at least one trend of the Kantian theory of education and to show how well the translator has succeeded in a task the difficulty of which only those can measure who have attempted to blaze a path through the jungle of the Kantian German.

MAN'S PLACE IN THE UNIVERSE. A Study in the Results of Scientific Research in Relation to the Unity or Plurality of Worlds. By Alfred R. Wallace, LL.D., D.C.L., F.R.S. Pp. viii—326. New York: McClure, Phillips & Co.

Dr. Wallace, who, as is well known, shares with Darwin the prestige of having framed the hypothesis of *Natural Selection*, deserves the credit of a much higher service to science. In a work devoted to the vindication of that theory he declares that, far from the way of transformation of species being opened out by science from end to end, "there are at least three stages in the development of the organic world where some new cause or power must necessarily have come into action. The first stage is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared. The second is the introduction of sensation or consciousness. The third is the existence in man of a number of his most characteristic and noblest faculties—those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. These faculties could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general, and also of man's physical organism" (*Darwinism*, c. xv). In the same chapter in which Dr. Wallace indicates these stages in the upward march of the living world to its present plane he goes on to say that, in contrast with "the hopeless and soul-deadening belief" of materialism, "we who accept the existence of a spiritual world can look upon the universe as a grand consistent whole, adapted in all its parts to the development[1] of spiritual beings capable of indefinite life and perfectibility. To us the whole purpose, the only *raison d'être* of the world, with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man, was the development[2] of the human spirit in association with the human body" (iv).

[1] Not evolution.

[2] Not evolution.

The fuller evidence of this sanely rational and theistic conception of the universe is presented by Dr. Wallace in the more recent volume here under notice. The facts on which his main thesis is based are drawn from the teachings of recent astronomy, physics, chemistry, and biology. The inferences from these facts are not, of course, as the author explicitly states, *demonstrative;* "but, in the absence of any direct proofs, it is clearly rational to inquire into the probabilities" —probabilities to be determined, not, indeed, by *a priori* prepossession, but by impartial and unprejudiced examination of the tendency of the evidence. That this mental attitude has been maintained throughout the work, a calm perusal thereof will, we think, convince the reader.

The conclusions to which the evidence afforded by the physical sciences seems to lend itself are thus summed up: (1) The stellar universe forms one connected whole, and, though of enormous extent, is yet finite and its extent determinable; (2) the solar system is situated in the Milky Way and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe; (3) this universe consists of the same kinds of matter and is subjected to the same chemical and physical laws.

The conclusions for which the author claims "enormous probabilities" are: (4) That no other planet in the solar system than our earth is inhabited or inhabitable; (5) that the probabilities are almost as great against any other sun possessing inhabited planets; (6) that the nearly central position of our sun is probably a permanent one, and has been especially favorable—perhaps absolutely essential—to life development on the earth.

Some few years ago much was said and written concerning the actual habitation of Mars, and speculation was abroad as to the possibility of our communicating with its people. It may interest the reader to have Dr. Wallace's opinion on this matter. Mars, he says, receives less than half the amount of sun-heat per unit of surface that we do. And as it is almost certain that it contains no water (having not sufficient mass to retain aqueous vapor; its polar snows are probably caused by carbonic acid or some other heavy gas), it follows that although it may produce vegetable life of some low kinds, it must be unsuited for that of the higher animals. Its small size and mass (the latter is only one-ninth the size of the earth) may probably allow it a very rare atmosphere of oxygen and nitrogen, if those gases exist there; and this lack of density would render it unable to retain dur-

ing the night the very moderate amount of heat it might absorb during the day. This conclusion is supported by its low reflecting power, showing that it has hardly any clouds in its scanty atmosphere. During the great part of the twenty-four hours, therefore, its surface temperature would probably be much below the freezing-point of water; and this taken in conjunction with the total absence of aqueous vapor or liquid water would add still further to its unsuitability for animal life (p. 263). In face of this line of reasoning one must abandon hope of telegraphic connection with our brother planet.

Whatever light the future discoveries of science may reflect on his general subject, it must be allowed that Dr. Wallace has made good use of the scientific evidence at present available. If he had done no more than bring together into one convenient treasury so large a wealth of interesting and instructive data, he would have deserved the gratitude of his readers, but in devoting his undoubted ability and attainments to the defence of a thesis that ennobles man by recognizing his divinely given place in creation—a thesis which modern scientists so generally shun as involving religiousness and emotionalism—he has merited the admiration of all who estimate aright the true dignity of human nature.

TRACTATUS DE VIRTUTIBUS INFUSIS. Auctore P. Sancto Schiffini, S.J. Pp. vi—xi and 1—695. Friburgi Brisgoviae: B. Herder. 1904. Vindobonae, Argentorati, Monachii, S. Ludovici Americae.

In a preceding volume Father Schiffini explained the theology of grace, the touch of light and heat and the abiding life of the Holy Spirit in the purified soul. In the present work he studies the energies that result from that supreme relationship, the habits or virtues of faith, hope, and charity and their moral consequent. So far then as its matter is concerned the work is strictly theological. But the author is eminently a neo-scholastic philosopher, as those who know his preceding work, *Principia Philosophica*, are aware, and he treats his present subject in a markedly philosophical spirit and method. The general philosophy of the virtues, with which he introduces the book, though brief, is comprehensive, and, it need hardly be said, luminous. Then fully half of the stately volume is given to what may be called the philosophical theology of the object sphere, the act and habit and necessity of divine faith in a supernatural order and life. Herein lies the value and the perennial timeliness of works of this kind. That is no pessimistic view of things which sees in the world

of to-day an ever-growing nescience as to the essence of faith and a wider spreading unbelief in its necessity. Never, perhaps, to quote an experienced writer, though one not prejudiced in our favor, did man's spiritual satisfaction bear a smaller proportion to his needs. What Mr. Meyers calls the "old world sustenance" has become, he thinks "too unsubstantial for the modern cravings. He discerns two conflicting currents pervading our civilized societies." On the one hand health, intelligence, morality—all such boons as the steady progress of planetary evolution can win for man, are being achieved in increasing measure. On the other hand this very sanctity, this very prosperity, do but bring out in stronger relief the underlying *Welt-Schmerz*, the decline of any real belief in the dignity, the meaning, the endlessness of life.

If we seek a remedy for this deepening world-pain, this widening decay of faith, we get it according to the Catholic theology before us in the formation within the individual soul of those dispositions under whose presence the fruitful virtues of faith, hope and love effloresce through the fecundating energy of the Divine Spirit. This is indeed an ancient remedy and yet for this all the more hopeful in that it has been well tried and proved availing. The nature, origin, development of these highest of the soul's endowments have of course been treated countless times by as many hands, notably indeed by the deep-visioned Thomas and the far-seeing Suarez; but it is the merit of an author like Father Schiffini that he places in a form more adapted to the needs of the modern scholastic student the thought of the masters —enlarging it with the results of more recent theological development and expounding and enriching it from his own resources. The work is not directly at least apologetical, though it contains much that the apologist can use to advantage. It is, as was said above, a positive exposition of the supernatural energies and as such appeals primarily to the student of divinity. To him it should be an aid to foster in his own soul and then in the souls of those to whom he is sent with the message, a profound conviction of the reality, bases, range, and direct bearings of those spiritual forces. The growing unappreciation and misappreciation, the denial of their reality or the merging of them into the purely psychological faculties of intuition and emotion on the part of the non-Catholic are apt to find a kindred obliquity in the Catholic mind when the spiritual sense grows dim and the piety of faith becomes dissipated. Nor is it the lay mind only that is liable to this

[1] *Human Personality*, Vol. II, p. 279.

beclouding of the higher vision. The light in the sanctuary sometimes flickers feebly, even if it be not extinguished. The tendency to exaggerate the analogousness of theology, the feeling that the sacred science is at best but a faint and inadequate expression of things divine, is easily misinterpreted and extended either to an outright denial of any answering objectiveness or at least to the dimmest kind of appreciation thereof. Not the least helpfulness then of solid Scholastic works such as the one at hand lies in this that the earnest thinking which they demand quickens and deepens the mind's hold on things transcendent, a conviction which is at least the natural basis of a supernatural realization.

DE LAPSU ET PECCATO ORIGINALI DISSERTATIO HISTORICO THEOLOGICA quam ad lauream consequendam in Collegio S. Patricii apud Manutiam scripsit ac cum subjectis thesibus publice propugnavit Patricius J. Toner, presbyter dioecesis Armacanae. Dublini: Browne et Nolan. 1904 Pp. 195.

The importance of this academic dissertation about the existence, the essence and the effect of original sin lies in its historical aspect and treatment. There is a certain logical sequence in the doctrinal development of Catholic belief which receives its best illustration and often its most accurate definition from the history of authoritative teaching at different periods and in different places. And this means much more than a mere chronological order of testimonies in behalf of a dogmatic definition. Indeed the study of Church history might be made to include the study of dogma to the extent of showing the organic growth of the living tradition, which we hold to be a direct medium of revealed truth, claiming an infallibility equal and even superior to that on which inspiration has built the written word. That would remove the lengthy discussions about long-forgotten heresies, which survive only in principle and under quite new names, from the domain of dogmatic theology, and relieve the student of much cumbersome material by which he is mystified instead of helped in his appreciation of dogmatic truth.

Apparently following some such distinction our author first gives the Scriptural authority for the dogmatic belief, and then reviews the history of Catholic belief on the subject of original sin, down to the time of St. Augustine. The central point of interest here lies of course in the definition which was the condemnation of the Pelagian heresy. In the second part Fr. Toner deals with the period following St.

Augustine down to our own time. Here we have the Council of Trent as the main determining factor of doctrinal exposition.

Keeping in mind the distinction between the fall and original sin as its consequence, our author makes his exposition succinctly turn upon the following points: (1) The Catholic teaching as evidenced in the definitions of the Church regarding the state of innocence and its loss; (2) the essence of Original Sin: (3) the propagation of Original Sin; (4) the effects of Original Sin. The array of authorities mentioned in copious footnotes need not surprise the student who knows how readily accessible theological sources of this kind are; nor need we look for elegancies of Latin diction. The main worth of the dissertation—and this worth it actually possesses—lies in the analysis and application which the writer makes of the Fathers of the Church as historical witnesses of a consistent development of Catholic doctrine regarding the effects of original sin and the elements required to counteract them.

THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD. An Exposition by Archbishop Ullathorne. Revised by Canon Iles, D.D., and with an Introduction by the Bishop of Birmingham. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

Although the late Archbishop Ullathorne was a master writer, as well as a master theologian, his work on the *Immaculate Conception*, written in 1854, was not quite to his own satisfaction, and when he found that it was in much demand, since it at once obtained a large circulation, he set about revising the volume. Before he was able to complete the task, he was called to heaven. The increased interest in the study of the subject of the Immaculate Conception, due to the coming Golden Jubilee of its dogmatic definition, has induced Bishop Ilsley, the heir of the original author's episcopal responsibilities, to procure the complete revision desired. The work has been ably done by Canon Iles, who nevertheless states that he was not in every case able to verify the quotations, many of which we fancy share the anonymity of the old masters, since they loved to work and write unknown, leaving it to the doubtful editorship of later days to label the products of their genius and devotion.

The book is already known in its general contents which consider the title of the office and dignity of the Mother of God whereon the fitness of the Immaculate Conception rests its fundamental claim. The author shows in what sense we are to understand the Mystery of

the Immaculate Conception, traces its development through the laws of gradation in perfection, meets the objections that might be urged against it, and registers the voices that have proclaimed it throughout the ages of the Christian Church from Apostolic days, which find their last concordant expression in the solemn definition of the Council, reëchoed in the present year of Jubilee. The Index and Scripture references make the volume of practical use for preaching and instruction. The typographical arrangement is exceptionally good and befitting the noble theme.

HANDBUCH DER PRIESTERLICHEN LITURGIE nach dem Römischen Ritus. Von Christian Kunz, Praefect am bisch. Clerikalsminar zu Regensburg. Vol. I.—Der Dienst des Messners. Pp. 148. Vol. II.—Die liturgischen Verrichtungen der Ministranten. Pp. 370. Vol. III.—Die liturgischen Verrichtungen der Leviten und Assistenten. Pp. 316. Vol. IV.—Die liturgischen Verriehtungen des Celebranten. Pp. 352. Regensburg, Rom, New York, und Cincinnati: Fried. Pustet & Co. 1904.

A more complete and in every sense satisfactory set of manuals embodying the requisites of the liturgical services can hardly be conceived. The set, of parts of which we have had already occasion to speak in the REVIEW, covers the whole field of separate duties in the sanctuary and with reference to the service of the altar, under the distinct offices of sacristan, altar-boys, ministers of the solemn functions, and the celebrant. The text is clear and explicit; the footnotes are copious without being indiscriminate; the illustrations serve a definite purpose of orientation. In short, although these books treat of matter well known and often described in other places, they serve a new purpose by the excellent method in which the topics are treated, and the form of distinct volumes, neatly printed and handsomely bound. The REVIEW urges a similar work for English readers.

LIVES OF THE ENGLISH MARTYRS declared Blessed by Pope Leo XIII in 1886 and 1895, written by Fathers of the Oratory, of the Secular Clergy, and of the Society of Jesus. Completed and edited by Dom Bede Camm, O.S.B. Volume I, Martyrs under Henry VIII. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 547.

A history of the English Martyrs was projected by the Fathers of the London Oratory in 1886. Father Edward Keogh was the first to take up the work, and he had completed a number of the Lives when

in the following October he died. The late Father Richard Stanton succeeded to the task and was assisted by Father Sebastian Bowden to whom we owe in particular the biography of Blessed Edmund Campion. The next to put hand and heart to the work was the Jesuit Father, John Morris, who completed the Lives of Blessed John Forest, the Franciscan Observant, and of Blessed Adrian Fortescue, Knight of St. John. On the sudden death, in 1893, of Father Morris the manuscripts passed to Father John Pollen, S.J., who, in 1899, turned over the entire material to the present editor, Dom Bede Camm, although he acted as the ultimate reviser and corrector of the whole book.

The immediate scope of this series of Lives embraces the story of the beatified martyrs who suffered death under Henry VIII and Elizabeth. The whole is completed in two volumes, of which the first—the present one—ends with the execution of BB. John Larke, a secular priest, and German Gardiner, a layman, at Tyburn, in 1545. The second volume, now in press, completes the list of Beatified; but there is further material for the history of the martyrs thus far declared only Venerable.

An instructive and interesting feature of the present volume is the historical Introduction, covering about fifty pages, in which the author explains what is meant by the process of Beatification, and then traces the history of the persecutions in England which led to the martyrdom of so many of its noblest children. A separate section of authorities, referring the reader to the original sources, chronicles, and early histories, as well as more recent works dealing with their interpretation, completes the preface, and gives to the account that stamp of authenticity which renders it of actual value to the student of Church history.

The Lives, of which we have here an outline, are those, first of all, who were martyred at Tyburn during 1535—that is, the Carthusians John Houghton, Rob. Lawrence, Augustine Webster, Humphrey Middlemore, William Exmew, and Sebastian Newdigate. To these must be added the secular priest John Haile, and the Bridgettine Rich. Reynolds, who died on May 4th. The following month Cardinal John Fisher, Bishop of Rochester, and a few days later Thomas More, Lord Chancellor of England, were executed at Tower Hill, which fact recalls Aubrey de Vere's beautiful lines, not published in his collection of poems, we believe:

"Fisher and More! in you the Church and State
Of England—England of the years gone by—
Her spiritual law, her civil equity,
Twins of one justice, for the last time sate
On equal thrones."

The other martyrs mentioned in the volume are the Carthusians John Rochester, James Walworth, William Horne, and Thomas Johnson, with eight companions; John Stone, an Augustinian Friar, and John Forest, a Franciscan; seven Benedictines, of whom we have the names of Richard Whiting, Hugh Faringdon, and John Beche. Of secular priests, there are Thomas Abel, Edward Powell, Richard Fethersston, and John Larke. Besides brief accounts of Fortescue and Gardiner, representing the laity, we have an extended report of the Countess Margaret Pole, of Salisbury, who was martyred in 1541 at East Smithfield. A general index of topics is to be printed with the second volume, thus making the work of service, not only for devout reading, but also for historical reference touching the period of the so-called Reformation.

HANDY MANUAL OF PONTIFICAL CEREMONIES. By P. Francis Mershman, O.S.B. St. Louis, Mo.: B. Herder. Pp. 275.

Being a brief summary of the principal Pontifical functions for the guidance of the ministers on ceremonies, this *manual* will commend itself in particular to the parish-clergy who have to provide for the Reception of a Bishop, at Confirmation, the Laying of Corner Stones, Blessing and Consecration of Churches, or Altars, or Bells. The rubrics are in English, while the prayers, blessings, and ritual forms are retained in their Latin text. The author makes his compilation in the main from Martinucci's well-known *Manuale Sacr. Caeremoniarum*, corrected by recent Decrees of the S. Congregation. Masters of ceremonies, especially in smaller churches, where pontifical visits occur only at rare intervals, will find this little book a ready source of general information.

Literary Chat.

To the clergy whose business, like that of judges, it is "to hear," and to preserve the delicacy of the organ as of that conscience, there may be some suggestiveness in the statement of a specialist, M. Delie, at a medical congress recently held at Bordeaux. The address discussed the injurious effects of tobacco on the auditory nerves, and concluded with the caution: "Tobacco should always be used in moderation, especially where trouble with hearing is being experienced, and patients should be warned at an early date. In fact, there are certain conditions of the tissue when all smoking should be forbidden, and especially where the patient is comparatively young."

At last Father Sheehan, the parish priest of Doneraile, now Doctor and Canon, whom it was our privilege to introduce to the reading world at large by the publication in these pages of *My New Curate* and *Luke Delmege*, and later by the philosophical reflections, *Under the Cedars and the Stars*, which appeared in THE DOLPHIN —is going to give us a new story of that delightful type of Irish life of which he has proved himself the unequalled master by reason of the fresh genius of the priestly life breathing through his writing. And of course the new serial will first appear in THE DOLPHIN.

Although introduced by a priest, the genial pastor of *Glenanaar*, from which place the story takes its name, the plot is that of a romance with an historical setting in which the great Liberator, O'Connell, and other well-known personages of the same period figure. The narrative opens with the appearance in his native town of an Irish lad who, after having spent twenty years in America, returns as a Yankee in appearance, but with his heart full of the love for the old sod and the Colleen Bawn whom he had left because he deemed himself unworthy of her. It is a beautiful story, full of the pathos and wit, which like mist and sunshine so aptly combine to produce the rainbow glories of the Irish character.

Some one asks: "Is *Glenanaar* a real town or a fiction?" Not precisely a fiction though not a town or village. There is near the boundary of Limerick and Cork, five miles south of Kilfinane, a fine valley which bears the popular name *Glenanair*, that is to say, the "glen of slaughter," because here a great battle was fought in defence of Erin's liberties. There are similar names to be found all over Ireland, such as Glenane, Glenaun, Glenaree (valley of the king), and Glennageare or Gleann-na-geaer (glen of the berries).

Mr. Henry Van Dyke has some fine things in his article on *The School of Life* in the current (October) *Harper's Magazine*. He pleads for serious reading that, will educate not only the reader but those with whom he or she comes in contact:

"I want books not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my

ideals and make them clear, to show me the local color of unknown regions and the bright stars of immortal truth.

"I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi and drink deep of the springs of Pieria. The only writer who can tell me anything of real value about my familiar environment is the genius who shows me that, after all, it is not familiar, but strange, crowded with secrets unguessed and possibilities unrealized.

"The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of the human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic of literature. This is how real books help to educate us in the School of Life."

One of the most able and enthusiastic supporters of the Solesmes Chant in Europe is Professor Wm. H. Grattan Flood, whose articles on *Irish Church Music* appear in the current issues of THE DOLPHIN. Cardinal Merry del Val, Pontifical Secretary of State, has written a flattering letter to the author, in which it is stated that the Pope had gladly approved of Mr. Flood's efforts in the cause. It is well known that he was the first to introduce the Solesmes Chant into Ireland, and his studies of the present form of this psalmody, as handed down from the traditions of the Irish monks of St. Gall's, have received recognition from the learned Benedictines.

In England the chant is being successfully introduced in the Catholic churches; in some of the cathedrals, like that of St. Osmund in Salisbury, it has been performed for years. The Westminster choir in London is doing splendid work in the same direction. Perhaps we shall not deem it so difficult after a while.

Etienne Dumont, whose *Souvenir sur Mirabeau* has just appeared in English translation (Putnam's Sons) by Lady Seymour, recalls numerous political incidents from the days of the "Declaration of the Rights of Man" which might serve in a sketch of the present democratic rule in France. Historians will some day point out the imbecility of the leaders who sway the destiny of France to-day with all the glamour and false *réclame* of which the Parisian *regisseurs de théâtre* are masters. Says Dumont: "The prevailing characteristic of the French is conceit; every member of the Assembly considered himself capable of undertaking everything. If you proposed to the first hundred men you met in the streets of Paris, and to the same number in the streets of London, to undertake the charge of the Government, ninety-nine of them would accept in Paris and ninety-nine would refuse in London."

Mr. C. S. Devas writes a very thoughtful paper in THE DOLPHIN under the somewhat startling title, *Is Democracy Bankrupt?* We may assure the prospective reader that this is not a political campaign document, but rather a study in economic and social science which calls for the attention of educated men who are interested in the welfare of our Republic. An honest statesman might choose to differ from the author, but he cannot afford to ignore the arguments of the ethical philosopher where

they rest upon logical deductions. Mr. Devas is an Oxford man, the author of *Groundwork of Economics*, and has contributed to the Stonyhurst series of text-books in philosophy the volume on *Political Economy*. His *Studies of Family Life* among the various historical nationalities is a most interesting as well as instructive contribution to the literature on Social Science, which deserves to be reprinted.

An American lady, president of the *National Congress of Mothers*, has something practical to say on the subject of marriage and divorce. She lays down the following precepts for different classes of people, which, if somewhat drastic in form and difficult to carry out, commend themselves as being sound in principle.

Begin at the beginning by teaching children the real meaning and sacredness of marriage.

Teach them that it is a permanent relation for life, or nothing.

Enlighten girls as to their duty as future wives and mothers.

Impress upon boys the fact that marriage is the holiest bond in life.

Never advise girls to marry for any other motive than love.

Money should be strictly ruled out of the marriage consideration. Character is the chief requisite.

Make re-marriage for divorced people impossible.

Ostracize absolutely divorced couples who re-marry.

Let ministers all over the country unite to refuse sanction to such marriages.

Let unhappily mated pairs focus every effort to making the best of the situation.

Let impossibly mated couples separate, but not re-marry.

Let parents, teachers, clergymen, legislators, and all reformers unite to utterly discourage the evil and stamp it out of the country.

Mr. Orby Shipley, the veteran hymnologist, has transmitted to THE DOLPHIN an elaborate essay in comparative hymnology by Mr. C. F. S. Warren, M.A., entitled "Notes on the *Dies Irae* and its English Versions." Mr. Warren and Mr. Brooke collaborated in the preparation of the excellent list of translations of the great Hymn into English which appears in the *Dictionary of Hymnology*. To the same scholar's long labors in collecting versions of the Hymn Mr. Shipley acknowledged indebtedness for references, in the latter's now classical essay on "Fifty Versions of Dies Irae," which appeared in the *Dublin Review* in 1883. Mr. Warren's extended essay will appear serially in THE DOLPHIN, commencing with the November issue.

Father John B. Tabb writes to us: "In the Literary Chat of your current issue, Mr. Lowell is quoted as using the worn *glimpsed* in an active sense where in each instance it is evidently passive. 'Glimpsed in fair weather,' 'Glimpsed in passing' surely means 'seen' and not 'saw' in such circumstances."

Father Tabb seems to have misapprehended the question at issue, which is not one of the technical *naming*, in grammar, of a certain part of speech, but the *meaning* of the verb itself. Professor Stockley complained of the use of the verb "to glimpse" in a transitive sense. "One is not happy," he wrote, "at 'to glimpse' = to catch a glimpse of, even if it is Chaucer English." A passive participle (glimpsed, or "seen in passing") implies an active transitive meaning in the verb itself. The verb "to glimpse" is also used intransitively; but it is very clear that the mean-

ing is different in that use, while "to glimpse" = "to see in passing" is the transitive sense in which Lowell uses it in the quotation referred to by Father Tabb. The *Century* Dictionary, indeed, under the heading of "glimpse, trans." gives the very participle "glimpsed" as the *first illustration* of the verb used transitively. It gives another illustration (from *Science*) of the verb transitive, "glimpsing." It also gives "glimpsed" = "saw" and another illustration of "glimpsed" = "seen." All of these four illustrations occur as illustrations of "glimpse" used *transitively*.

Probably there has never before assembled a body of scholars quite so representative of the present status of secular philosophy as that which at this writing is gathered together at the St. Louis Exposition (September 19–25). The general purpose of the International Congress of Arts and Sciences is to aid in the unification of knowledge by bringing into personal contact a large number of specialists in all branches of science. Philosophy occupies the position of Department I in the division of normative science. The speaker for the Division is Professor Royce of Harvard, Ladd of Yale and Howison of California being the speakers for the Department. The Sections of Philosophy are represented by the most eminent workers in that field. To mention only a few of the best known, there is Otto Pfleiderer of Berlin, in the *Philosophy of Religion;* Windelband (Heidelberg), in that of *Logic;* Benno Erdmann (Bonn), in that of *Methodology; Ethics* has such scholars as Palmer (Harvard), and Sorley (Cambridge, England); *Aesthetics* has Tufts (Chicago), and Dessoir (Berlin); *General Psychology* has Strong (Columbia), Hoeffding (Copenhagen), and Ward (Cambridge); *Experimental Psychology* is presided over by Dr. Pace (Washington), and has for speakers Ebbinghaus (Breslau), and Titchener (Cornell). *Comparative Psychology* is under the headship of Sanford (Clark University) and Lloyd Morgan (University College, Bristol), whilst *Abnormal Psychology* has so distinguished a scholar as Pierre Janet amongst its speakers. It were, of course, too much to expect that the coöperation of even these luminous minds and their hardly less notable associates will result in a very marked unification of philosophy; their habitual divergence of view can hardly be brought into convergence within a week. Still the grouping of so much light even for so short a time is not unlikely to result in a wide radiation at least through the publication of the addresses and discussions.

Critics of English speech who stand for correct expression are apt to overstrain the demands of good form in language to the entire exclusion of usage, which also claims its rights. We all know that there are certain direct violations in writing and speech of the canons of æsthetic science and of grammar, which nevertheless everybody condones because nobody takes them literally. Thus we speak of sun-rises when we mean earth-turnings, or we tell a child in a railway car to "look out" when we mean "look in." The following conversation, overheard in a telephone station, is quoted by a recent writer as an illustration of the peculiarities of conversational expressions. B. A. (at the telephone): "Good morning, Mrs. ——. I'd like to speak to Mr. —— for a moment."

Mrs. ——: "I'm sorry, Mr. ——, but my husband isn't down yet."

B. A. (*inquiringly*): "Isn't down yet?"

Mrs. ——: "I mean he isn't up yet. I'm letting him sleep late this morning;

he was so down last evening over his office troubles that he was about ready to give up. He says he'll be down as soon as he gets up."

Similarly amusing and confusing is the following doggerel printed under the title of "Vapid Vaporings," in which odd suspension is created by the misplaced punctuation:

"In his court King Charles was standing on his head a golden crown,
And his royal brow was wrinkled in a most portentous frown.
Fifty courtiers entered walking on their hands were jewels bright,
Set in rings of gold and silver, what a rare and splendid sight;
Four and twenty noble ladies, proud and fair and ten feet long
Were the trains that flowed behind them borne by pages stout and strong.
See the Queen how sad and tearful, as the King cuts off her head
One bright tress of hair, at parting, and she wishes she were dead."

Messrs. H. M. Caldwell and Co. are preparing a volume of the poems of the late John Boyle O'Reilly which is to form one of the Remarque edition of Literary Masterpieces. Mr. W. A. Horey, formerly editor of *The Transcript*, and one of the Irish poet's most intimate friends, is to contribute an introduction.

In his most recent book, *Aubrey de Vere: A Memoir Based on His Unpublished Diaries and Correspondence*, Mr. Wilfrid Ward gives records of the poet's intercourse with Wordsworth, Tennyson, Carlyle, Browning, and Cardinal Newman; selections from his corresponde nce with Sir Henry Taylor and Mrs. Edward Villiers and contemporary incidents of the Irish famine of 1846. Some letters of Cardinal Newman, hitherto unpublished, will be included.

The title of father of lexicographers, which Dr. Johnson long enjoyed, at least in the popular mind, is a misapplication. In the latest volume issued by the Historical Manuscripts Commission on Manuscripts in the Welsh Language, it is stated that the idea of illustrating the meaning of words by quotations from the literature of a living language seems to have been first put in practice by Griffith Hiraethog, the Herald Bard of Wales, who died in 1564. An abbreviated copy of Griffith Hiraethog's Welsh Dictionary was made by William Llyn, a pupil of his, between 1567 and 1573, a copy of which is now in the Free Library at Cardiff.

In the September issue of *The Lamp*, Mrs. John van Vorst discusses the life and work of M. Ferdinand Bruntière, the eminent French critic. He substituted, she says, "humane" for "natural," which had been the rallying-cry of literary men since the days of Rousseau.

Books Received.

THEOLOGICAL AND ASCETICAL.

De Justo Auctario ex Contractu Crediti. Dissertatio Historico-Moralis quam ad gradum Doctoris S. Theologiae in Universitate Catholica Lovaniensi consequendum conscripsit Ernestus Van Roey, S. Theologiae Licentiatus. Lovanii, excudebat J. Van Linthout, Universitatis Catholicae Typographus. Pp. vii—300.

De Canonica Cleri Saecularis Obedientia. Tomus Prior. Dissertatio quam cum subjectis thesibus annuente summo numine et auspice Beatissima Virgine Maria, ex auctoritate Rectoris Magnifici Adolphi Hebbelynck et consensu S. Facultatis Theologicae pro gradu Doctoris SS. Canonum in Universitate Catholica, in oppido Lovaniensi, rite et legitime consequendo, publice propugnabit Ferdinandus Claeys Bouuaert, Gandavensis, Presbyter Dioecesis Gandavensis, Juris Canonici Licentiatus, Collegii S. Spiritus Subregens. Lovanii, excudebat J. Van Linthout. Pp. vii—359–13.

Dissertatio Historico-Theologica De Lapsu et Peccato Originali; quam ad lauream consequendam in Collegio S. Patricii apud Manutiam scripsit ac cum subjectis thesibus publice propugnavit Patricius J. Toner, Presbyter Dioecesis Armacanae. Dublini: Typis Browne et Nolan. 1904. Pp. 159.

Within and Without the Church. By Rev. J. Laxenaire. Adapted from the French by Rev. J. M Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 76. Price, $0.30.

Sequentia Christiana, or Elements of the Christian Religion. By Charles B. Dawson, S.J., B.A., Exeter College, Oxford. R. and T. Washbourne: London; New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. vii—316.

The Immaculate Conception of the Mother of God. An exposition by Archbishop Ullathorne. Revised by Canon Iles, D.D., and with an Introduction by the Bishop of Birmingham. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 221. Price, $0.70, *net*.

Das kleine Offizium der seligsten Jungfrau Maria fur die drei Zeiten des Jahres nach dem Römischen Brevier. Lateinischer Text mit deutschen Rubriken und Vorbemerkungen. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 309.

Sanctissimi Domini Nostri Leonis Divina Providentia Papae XIII Epistolae Encyclicae. Series sexta (ultima). Cum nominum et rerum indice omnium sex serierum. Friburgi Brisgoviae: Sumptibus Herder. Pp. 41–22. Price, $0.90, *net*.

Der heilige Thomas von Aquin und die vortridentinischen Thomisten uber die Wirkungen des Busssakramentes. Dogmengeschichtliche Studie. Von Dr. Joseph Gottler. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 280. Price, $2.75 *net*.

Concilii Tridentini Actorum Pars Prima. Monumenta Concilium Praecedentia, Trium Priorum Sessionum Acta. Collegit Edidit Illustravit Stephanus Ehses. Friburgi Brisgoviae: Sumptibus Herder. 1904. Pp. vii—619. Price, $15.00 *net*.

KONFESSIONSSTATISTIK DEUTSCHLANDS. Von H. Krose, S.J. Mit einer Karte. Freiburg in Breisgau: Herdersche Verlagshandlung. 1904. Pp. 198. Price, $1.35 *net.*

CATHOLIC TRUTH SOCIETY, London, England. *Rome's Appalling Record, or the French Clergy and Its Calumniators*, by the Rev. John Gérard, S.J.; *A Spanish Heroine in England; Dona Louisa de Carvajal; A Tale of Mexican Horrors*, by the Rev. Herbert Thurston, S.J.; *Are Indulgences Sold in Spain (The Bula de la Cruzada)*, by the Rev. Sydney F. Smith, S.J.; *Motu Proprio of Pope Pius the Tenth on Christian Democracy and Sacred Music.* Price, One Penny.

WITHIN AND WITHOUT THE CHURCH. By the Rev. J. Laxenaire. Adapted from the French by the Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 76. Price, $0.30 *net.*

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium Seminarii Beatae Mariae de Monte Melleario. Volumen II: Cosmologia et Psychologia. Dublinii: Apud Browne et Nolan. 1904. Pp. vi—423.

LITURGICAL.

DER DIENST DES MESSNERS. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 144.

DIE LITURGISCHEN VERRICHTUNGEN DER MINISTRANTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druk und Verlag von Friedrich Pustet. 1902. Pp. 370.

DIE LITURGISCHEN VERRICHTUNGEN DER LEVITEN UND ASSISTENTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druk und Verlag von Friedrich Pustet. 1901. Pp. 316.

DIE LITURGISHEN VERRICHTUNGEN DES CELEBRANTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 352-4.

SACRED SCRIPTURE.

B. ALBERTI MAGNI O. PRAED. RATISBONENSIS EPISCOPI COMMENTARII IN JOB. Additamentum ad opera omnia B. Alberti. Primum ex V codicibus manuscriptis edidit Melchior Weiss. Cum effigie Beati Alberti Magni et octo tabulis phototypicis. Friburgi Brisgoviae: Sumptibus Herder. 1904. Pp. 567—viii. Price, $4.20 *net.*

BIBLISCHE ZEITSCHRIFT. In Verbindung mit der Redaktion der "Biblischen Studien." Herausgegeben von Dr. John Göttsberger und Dr. Jos. Sickenberger, Professoren an der Universität München. Zweiter Jahrgang. Drittes Heft. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 225-336. Price, $0.85 *net.*

PHILOSOPHY.

MORALPHILOSOPHIE von Victor Cathrein, S.J. Vierte, vermehrte Auflage. Band I, pp. xiv—677; Band II, pp. xii—744. Freiburg und St. Louis, 1904. Pr. $6.75.